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# THE CANADIAN JEWISH NEWS

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### After Moscow-Washington Mideast Agreement

# ISRAEL REJECTS "MUNICH" DIKTAT

Jarring Puzzle

Peb. Philadelphia Inquirer

### U Thant's omission

## RUSSIA RESPONSIBLE

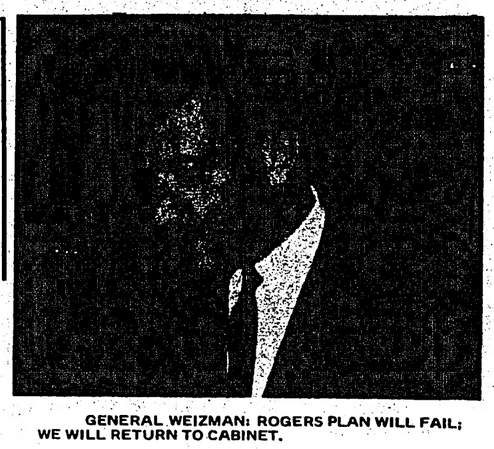
United Nations, New York, (JCNS). - The Soviet Union, and not the American State Department, was responsible for the omission in the report presented to U Thant by Mr. Gunnar Jarring of Israel's reservations to the Rogers proposals concerning the issue of a withdrawal from occupied territories.

At the last meeting of the Big-Four Powers here, the Soviet delegate's refusal to agree to include these reservations in Mr. Jarring's report, caused them to be excluded from the statement which U Thant issued.

In order to overcome the long wrangle, it was agreed that U Thant should transmit the Rogers statement to the Security Council announcing Egyptian, Jordanian, and Israeli acceptance of the American plan, without changing a word or a comma.

For this reason U Thant's Note did not even contain the original suggested ceasefire date of July 1 as proposed by Mr. Rogers, but merely noted the new date in a footnote.

Diplomatic sources here, who noted that the Egyptian reservations had also been left out of Mr. Jarring's report, said they did not feel that the omission of Israel's reservations reflected a deterioration in the relations between Israel and Washington.



GENERAL WEIZMAN: ROGERS PLAN WILL FAIL; WE WILL RETURN TO CABINET.

## Refugees still coming

Copenhagen, (JCNS). - Jewish refugees from Poland are still arriving in Denmark at the rate of about 20 a month. Recently the Danish Government requisitioned a large building here to house up to 120 refugee families or individuals and the Jewish community has opened a club in their communal premises for the refugees.

More than 1,500 Polish Jews have been given shelter in Denmark out of the 11,000 who have left Poland since the anti-Jewish and anti-Zionist campaign began there in the Spring of 1968. Another 1,500 have been received by Sweden.

### Begin appeal

## U.S. JEWS MUST ACT

Jerusalem, (JCNS). - Mr. Menachem Begin urged Jews in the free world to "go into the streets" to give warning that the United States had approved a deal with the Soviet Union at the price of the blood of Israelis, after America had stood aside while six million Jews went to their doom.

The Gahal leader made these references to the current Rogers peace proposals and the murder of European Jewry during the Second World War by the Nazis when he spoke in the Knesset after Mr. Yaacov Shapiro, the Justice Minister, officially informed the House of the resignation from the Government last week of Mr. Begin and five other Gahal Ministers.

The Opposition leader said he wanted to encourage the nation now as in the black days when "the British tried to crush us. We believe we have a good prospect of getting out of the trap".

But Mr. Begin said that "neither peace nor security" would lie ahead as the outcome of the Government's surrender to Washington (in accepting the Rogers peace initiative).

### WINE BY TANKER

Tel Aviv, (JCNS). - Israeli wine is now being exported to Europe in tankers. A first shipment in a French tanker took some 50,000 litres of red wine to West Germany. The ship arrived at Marseilles and the wine was driven to Mannheim in lorries.

The German company which ordered the wine will be distributing it under its own label, but with the mention of its Israeli origin.

It is expected that other European firms will order Israeli wine in the same manner.

POWER POLITICS

Under those conditions, he added, Israel was no more than a toy in the international game of power politics. Any redivision of the Land of Israel, even with the Jordan River as a security border, would enable the terrorists to shell most Israeli towns, as they now did Kiryat Shmona and Beisan "leading to one of the bloodiest wars in history".

Mr. Begin said that American Jewry should send a delegation to President Nixon to explain to him the dangers which Israel faced as a result of the policies of his officials.

Mr. Yosef Sapir, another of the former Gahal Ministers, said that the events of the preceding days revealed a "drastic change" in the "basic facts" on which Mrs. Golda Meir, the Prime Minister, based her Knesset statement accepting the Rogers plan.

## Opposition may soon rejoin Government to defend nation

by the CJN diplomatic editor

The "split" between Israel and the United States over the missile accusation -- as expressed in Abba Eban's statement on Monday -- has not been so wide since the eve of the Six-Day-War. This is the opinion of diplomatic observers at the United Nations. They say Israeli Prime Minister Golda Meir told President Nixon this week that her government will not accept any "solution" to the Middle East conflict which would be a copy of the Soviet Union's demand that Israel surrender all the advantages gained in 1967.

According to Washington sources the Soviet Union and the United States have "solved" the Arab-Israeli conflict within the context of a general nuclear agreement between the two superpowers. The Soviet Union has undertaken to impose upon her Arab clients this "solution" while the United States is committed to coerce Israel into accepting it.

The basic points of this "solution" are, according to diplomatic sources: Israel will withdraw from ALL newly occupied territories and agree to a SPECIAL STATUS for Jerusalem, while Egypt will accept the recognition of the Jewish state within the pre-June 1967 borders.

This is the reason, the same sources state, why U.S. Defense Secretary Laird on Sunday minimized Israel's complaint about new Russian missiles at the Suez Canal. Also this is the reason why Abba Eban on Monday angrily rejected Laird's position which, according to the Israelis, constitutes an American "breach of faith", and a "refusal to fulfill officially assumed obligations". The Israelis recall President Nixon's pledge that the military balance WILL NOT BE AFFECTED by Israel's acceptance of the ceasefire. The Israeli government says, American credibility in the region will be undermined unless the American government take action to restore the status quo ante.

The Israelis are determined to continue to exploit all avenues of peace but will not accept any change of the present military situation at the Suez. The Americans, it seems, are not ready to intervene because they made a deal with the Soviet Union.

General Ezer Weizman in an interview last week stated that the recent events at the Suez confirm the opinion of the Gahal opposition that Nasser is looking towards a new strategic advantage "in order to erase Israel". However, Weizman said, in any war, including one with the support of the Soviet Union, Egypt would suffer a defeat "more catastrophic" than the one in 1967.

Reports from Jerusalem indicate that what the Israelis call the "misunderstanding with Washington" has already resulted in bringing together the opposition Gahal with Golda Meir's Labor Party. A new spirit of unity is pervading the country in order to face the new dangers. The Israeli government, informants say, will not accept a MUNICH SOLUTION for Israel, no matter what Washington may say.

### Comment

## No Despair, No Euphoria

by M.J. NURENBERGER

No one should blame those Israelis and some friends of Israel the world over for the enthusiasm with which they greeted the so-called ceasefire in the Middle East.

No matter how enemy propaganda may depict the Jewish attitude toward Israel's battle for survival, one should never forget that essentially we all are a people of peace. History has shown that whenever a war involves countries with a substantial Jewish population, we pay the heaviest price. Thus when the slightest ray of hope for settling a war appears on the horizon, Jews tend to become emotionally involved to the point of euphoria. Whenever hope for peace seems gone, euphoria becomes despair.

*****

When Menahem Begin left Israel's coalition government because he did not believe that the Rogers plan would lead to peace, he was labeled "trouble maker" and "war monger." We, who observe the Middle East scene with calm imperative in such a situation, realize that neither Golda Meir nor Menahem Begin has been acting from a point of view of statesmen who refuse peace. As I pointed out at another occasion, among the leaders of Israel there are neither hawks nor doves; there is an overwhelming all-encompassing passion for peace, for accommodation with the neighbors of Israel and a readiness to make some sacrifices in order to achieve such an understanding. Yet the question remains: where is the road to peace? Is the road to peace the opening of Israel's borders for an attack by the enemy? Is relinquishing a strategic advantage — and subsequent negotiations through a third party — the road to peace?

*****

Only last week, in Eastern Europe, when Bonn signed an agreement with the Soviet Union, the Moscow interpretation of the German recognition of the present Russian borders established by force of arms was: the necessity for keeping *secure borders* vis-a-vis Germany, in order to prevent a new European war. If a nuclear super-power demands "secure borders" against a smaller nation in Europe, why is it intolerable for a little country — still surrounded by regimes refusing to recognize her right to live — to demand "secure and recognized frontiers?"

*****

The ink was still wet on the ceasefire agreement between Egypt and Israel when Cairo broke its pledge: like thieves in the night her Soviet allies proceeded to establish missile bases closer to Israel's positions.

*****

At this moment it is pertinent to mention Moscow's denial when the Russians had been questioned (in April) about Soviet pilots flying Egyptian air defense missions. What did Moscow say then, according to reports from the Soviet Union? Here is the exact quotation from the statement by the USSR Foreign Ministry:

"We cannot bother to formally deny such stupidities."

What was unworthy of denial on April 30th is now universally confirmed as fact: Russian pilots have been flying planes against Israel!

*****

A few months ago Eugen Loebl, one of the few survivors of the infamous Czech Slansky trial, a former Deputy Minister of Czechoslovakia, wrote:

". . . As long as the Soviets have no decisive control of the Arab policy, the existence of Israel is in the interest of the Soviet Union. . .

"If ever it is no longer in their interest . . . the Soviets will not hesitate to contribute to Israel's annihilation, or they may hope to force Israel to capitulate, give up those territories occupied after the Six-Day-War and be at the mercy of the Soviet Union . . . The Soviets want to avoid a direct conflict with the U.S.A., and consequently will maneuver in order to achieve its aim without risking a direct confrontation with the United States."

*****

Last Monday, Abba Eban stated for the record that Egypt has proceeded to the establishment of five more missile sites near the Suez Canal. Was he right in telling U.S. Secretary of Defense Melvin R. Laird that Israel's information and intelligence is more reliable than the curious self-imposed blindness of the American government? Abba Eban is considered by world public opinion a *dove*. The fact is that he has more confidence in the diplomatic talk about Russia's peace-making effort than has Menahem Begin. It must have been very difficult for Eban to make such a statement after he had done everything in his power to influence the Israeli government to accept this ceasefire without effective control. What Laird said on Sunday, when he minimized the Egyptian moves breaking the ceasefire, remmds one of many "friends of the Jewish people" who throughout history have advised us to be more Christian than the Christians and expose the other cheek when attacked.

Israel, no one will doubt this, had probably no alternative but to demonstrate its willingness to take risks in order to convince the world that its only aim is peace. But Israel cannot jeopardize entirely her security.

*****

In fact in the middle of euphoria-almost-universal Menahem Begin told the Knesset:

The State Department "has misled Israel."

American Jews should tell President Nixon "your councillors are playing a chess game at the expense of our blood."

During World War II American Jews "had not demonstrated enough", now is the time that they should go out into the streets and demand that this "international scandal" ceases, once for all.

Is Begin right? As I said a few weeks ago about Israel's historic decision to accept the Rogers plan: one should remember that both Golda Meir and Begin are pragmatic. None of them is overwhelmed by despair or euphoria. Therefore both positions should by analyzed and carefully studied by all of us who are committed to the survival of the Jewish State. We, in the diaspora, have no right to make decisions for the Israelis; nor can we counsel them how to act in a war which *they are* fighting. However, we should behold the facts.

*****

In the meantime, Israelis speak openly of the "American breach of faith" and refusal "to fulfil officially assumed obligations." In Washington, officials hint at the approach of the American government to the Middle East problem: the United States may fight to defend the existence of Israel in her pre-war borders, but would not defend her in the maintenance of the present ceasefire line.

*****

If this is so, General Ezer Weizman may have been right when he stated last week that he and Begin soon may be called back to participate in a government of national unity "after the failure of the present efforts in favor of peace."

JCNS exclusive from Jerusalem

BY GENERAL HAIM HERZOG

## MILITARY IMPLICATIONS

In a television interview after the announcement of the ceasefire on Friday, the Defence Minister, Mr. Moshe Dayan, very characteristically put his finger on what is perhaps the most important point in this arrangement -- the word "standstill", first used by US Secretary of State, Mr. William Rogers, in announcing the halt to the shooting.

A ceasefire was not entirely an undesirable development for Egypt or for Israel. For some time it had been obvious to Israel's military command that the persistent aerial pounding of Egyptian front-line positions had been having a far greater effect on Egyptian morale and thinking than had been generally imagined.

The casualty list had been growing and apparently reached proportions which even in Egypt were unacceptable. President Nasser himself stated, when attacking the President of Iraq for his opposition to Egypt's acceptance of the Rogers proposals, that dozens of Egyptians were being killed daily in the front-line. A leading French newspaper estimated Egyptian casualties at approximately 400-500 killed per month.

As far as Israel was concerned, the problem has become less urgent from a purely casualty count. Israeli counter-action along the Canal, particularly the bombing, had brought Israeli casualties in the last two months to a new low.

But, nevertheless, there was the inherent desire for a peaceful solution common to the entire nation and anything, such as a ceasefire, which might lead to it was certainly acceptable by the majority. In addition, there was the danger of a rapidly deteriorating situation with the Russian-Egyptian missile complex moving towards the Canal.

These moves had to be seen against the background of reports widely published abroad of Russian pilots being engaged by the Israel Air Force, and being shot down, coupled with the sudden unheralded arrival in Egypt of the commander of the Soviet Air Force.

Perhaps one of the wisest aspects of the present ceasefire is the fact that no rules have been laid down and no referee appointed. Both sides have learned a great deal from the experience of the past 22 years. Israel and Egypt are well acquainted with the various supervisory bodies which have been imposed on the area in the past -- and are even more well versed in the art of bypassing them if necessary. This was brought to a fine art in the years of the Armistice Commissions.

The United Nations truce supervision authorities were no more than recording organizations, making note of the side which had violated the ceasefire or armistice, as the case might be, and sending a report to the chief of the organization in the area. He, in turn, forwarded the report to the Secretary-General of the United Nations, whose officials filed it in the archives.

Under the proposed new system (already in force) it will be up to each side to decide whether the ceasefire has been broken by the other side, and also to decide what action to take as a result. This is the situation which has existed along the Jordanian front in the past. Were it not for the complications and provocations thrown up by the terrorists, it would have been more clearly seen to have merits.

Some spokesmen have indicated that both Israel and Egypt dispose of technological equipment capable of detecting a major increase in the other side's forces in the Canal Zone. Both can supervise and photograph developments on the other side up to a depth of some 20 miles by flying at an appropriate height along the Canal on their own side.

The best guarantee of the ceasefire is the desire of both parties to maintain it. Failing this desire, all methods of supervision are of doubtful value. The ceasefire is in fact a symbol of the desire of both sides either to reach an agreement or to seek a respite in preparation for the next military round. Which will it be?

There is no doubt that the Russians have pressurized Nasser into accepting the Rogers proposals because they hope, possibly as a result of some very high-level agreements between the Soviet Union and the United States, to achieve their desired ends without a military conflagration, the outcome of which can never be certain.

Both Powers feared that the deteriorating situation along the Canal would lead to a super-Power confrontation. Nasser himself, in a very tense reply to a persistent questioner at the recent Socialist Unity Conference in Cairo said: "This initiative is not only an American initiative, it is also a Russian initiative, and from them we receive arms, economic help, etc etc"

An interesting aspect of the current situation is that Nasser has suddenly discovered that this move towards peace has given him no less popularity in the Arab world than his previous war-like manoeuvres. Indeed, he had met with acclaim in large areas of the Arab East, with the exception of the Iraqis, and the Palestinian terrorists who will now be shown up as a far weaker element than had been popularly imagined. Some people are beginning to believe that, once the floodgates of peace have been opened, there is a possibility that, as the tide of events brought the area inexorably to the brink of war and disaster, so the new tide may provide its own momentum, based on popular acclamation, carrying them towards a possible compromise arrangement, if not ultimate peace.

## Russia's card

Jerusalem, (JCNS). - The majority of Israelis believe that Soviet involvement in the Middle East could have deteriorated into a direct clash between Russian and Israeli troops.

According to a nation wide opinion poll conducted for the JCNS by Pori, 62.1 per cent of the total Israeli population said there was a real danger that the Russians would have taken an active part in the Suez Canal battle.

A quarter of the population, 24.5 per cent, thought that Russian involvement would not have developed into direct confrontation with the Israelis, while the remaining 13.4 per cent had no opinion.

Among those who said that the Russians might have taken part in the battle against Israel the majority -- 73.6 per cent -- were young people under 29 years of age, including those born in Israel.

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# S.O.S. - SAVE OUR SIMCHAS

by Eric Moonman

A Jewish writer in England evaluates our North American family banquets.

I was delighted when I received an invitation to an American simcha -- my niece's wedding in Philadelphia. On the same day came an invitation to a barmitzvah in Leeds and to a young lady's party in Edgware -- when she decided to break off her engagement.

As my late mother used, enigmatically, to say "Simchas are like bananas in the war; you don't see one for ages and then you have so many you get sick."

It was not always the case. I spent many deprived years because I was the youngest of a family of nine, and who could afford to invite so many for the price of one gift? So invitations went to one or other of my sisters and I failed to make it until I was about 25 years of age and they were all married off.

My mother would sometimes argue my case with a prospective hostess. She would say, "But he is no trouble, I tell you the truth, he is an angle, a lovely boy. So you saw him pick his nose that time? Well, who doesn't? Then you don't put him aiben-ain (at the top table) and veis mir, can he dance?" Still the invitations did not come.

I did, however, gate-crash quite a few simchas, for the truth is I find them irresistible. Their enveloping warmth and cheerfulness has the same pull on me as the cinema and, in the old days, I would get into them in much the same way, preferring the risks of discovery to total exclusion.

I worked out a series of formulae for coping with the inevitable question, "Whose side are you on?" These varied from the simple "Whose side are YOU on?" to the jocular "I never take sides."

TIMES CHANGE

I once had to beat a hasty retreat when I told a girl with whom I was dancing that I was on the bride's side, before I had had time to find out that I had invited myself to a barmitzvah!

But now all this has changed. Which brings me to the barmitzvah in Leeds. The boy's parents wrote to me a few days before the event insisting that I should make the journey from London despite heavy snow and persistent fog because "we all want you to say a few words." In the circumstances, my wife and I decided we had better overcome the odds and go.

We were to discover that at least half a dozen other people must have received the same urgent appeal to their egos.

The time-table of speeches had been worked out with a great display of authority and noise by an uncle of the barmitzvah boy. "After all, he is a doctor," I was told on arrival. He produced a list of speakers that would have put Guildhall to shame.

Unlike most of the baffled guests, I had the benefit of a running commentary from a charming old aunt who was seated next to me, who explained why each person had a right to address the simcha.

When the first man got up, she said "He is a solicitor. He must say a few words." Another speaker brought forth the comment "He has to be heard -- he's a comic, a regular Murray Banks." He wasn't!

A further speaker ("a real balabat" I was told) began by saying, to our relief, "There's nothing further I would add, . . ." and then spent 15 minutes proving it.

After the rabbi came a series of uncles who dealt with the boy's life like it might be the Forsyte Saga: from 2-5 years, 5-7 and 7-13 respectively.

Finally, the boy's father gave a blow-by-blow account of his son's conception.

The boy was about to reply when the doctor remembered that the MP hadn't spoken! All this left exactly 45 minutes for the real jollification.

And now I have a complaint. I am told that simchas are a fading fashion soon to be replaced by smart buffet receptions at 9:30 in the morning or something to the sort. A sandwich here or a glessel tea there is clearly no substitute for the wonderful tradition of the simcha.

My faith in our love of tradition was almost restored by the wedding in Philadelphia. This simcha had style -- both American and Jewish. The celebrations begin months before the actual ceremony, with the engagement, showers (kitchen shower, linen shower, neighborhood shower) and stag parties.

CHEAP AT THE PRICE

A girl's parents will start saving the day she begins junior school, if not before. According to the price list I saw, you need 6,000 dollars for a "simcha-ordinaire" and 8,000 dollars for a simcha-de-luxe". Said one New York momma to me, "the 2,000 bucks is neither here nor there but you can just smell the difference."

The synagogue service took place at 6:30 p.m. on the Sunday evening. There were flowers and music everywhere, all carefully selected and matched. Speeches were not encouraged and mine (lasting five minutes) was tolerated mostly for my sister's sake, because "he's come a long way." But it had to come during the meal -- while the first two courses were being served, in fact, and the band was playing a selection from "Fiddler on the Roof."

Course followed course, and then we had the odd half-hour break in which to do the hora and break every medical rule known to man before returning to our tables for the next round of goodies.

It went on for hours, until everyone fell into a happy stupor and persuaded one another it was time to stop!

But before it did we all danced round the parents of the couple and crowned them, as they had now married all their children. The last waltz was a mixture of Jerusalem and Golden and Swanee River, while everyone suddenly broke away from their dancing partners to hand over to the couple and the immediate relatives envelopes packed with cash or cheques.

Have British Jews lost the art of simcha-making?

Or is it, as my hotelier friend in Westcliff said, "all due to the Labor Party?"

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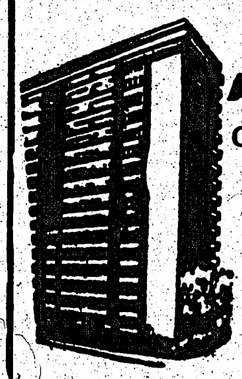

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## GREECE FREES SEVEN ARABS

Athens, (JCNS). - Seven Arab terrorists serving sentences of between two and 18 years' imprisonment were freed by the Greek Government and flown to Cairo under the deal agreed last month with a group of six Arab hijackers.

On July 22 the hijackers threatened to blow up an Olympic Airways Boeing together with its crew and passengers on the tarmac at Athens airport if the detained Arabs were not released.

The Greek Government agreed to the terms after nine hours of negotiation through the mediation of Mr. Andre Rochat, the Middle East representative of the International Red Cross. The aircraft had landed at Athens airport from Lebanon.

Two of the freed Arabs were sentenced earlier this year on charges arising from the attack on an El Al aircraft at Athens airport on December 26, 1968, in which a passenger was killed and two air hostesses were injured.

Three others, including a 22-year-old woman teacher, were sentenced on charges arising from an attempt to hijack a Trans World airliner. They were arrested before boarding the aircraft at Athens airport on December 21, 1969.

The remaining two Arabs, who were in custody at the time of the hijacking of the Olympic Airways airliner, were sentenced on July 26 on charges arising from the bomb attack on the El Al office in Athens on November 27, 1969. A 2-1/2-year-old Greek boy was killed and 13 people were injured.

The Greek Government had agreed to free the seven sentenced Arabs within a month. A Government communique issued this morning said that their pardons were signed yesterday by the Regent.

# בס"ד ברוך הבא

## Toronto Hasidim and General Community Welcomed Lisker Rebbe

## צדיק בא לעיר

## RABBI SOLOMON FRIEDLANDER ARRIVED IN TORONTO

### GUEST OF TORONTO COMMUNITY

The famous Lisker Rebbe, Harav Hatzadik Solomon Friedlander, arrived in Toronto.

Those wishing to welcome him should contact Suite 102, Windsor Arms Hotel, 22 St. Thomas St., at Bloor. Telephone 922-3003.

Many hundreds of the Rebbe's Hasidim saluted him upon arrival in Toronto. The welcoming party was led by Sam Ross, one of the most prominent members of the Lisker Rebbe Reception Committee.

Rabbi Friedlander is one of the most popular spiritual leaders in New York. He is visited daily by men and women, Jew and non-Jew, seeking his advice.

His forebears have been rabbis for almost 500 years in Hungary. Although the Rabbi is a scholar and a mystic, some of his advice is extremely realistic, says the New York Daily News. He brushes off those who call him "Miracle Rabbi". He says, according to the Daily News, "He does not perform miracles, that he prays for those in need and makes an effort to give them the proper advice."

# THE HASIDIC RABBI WHO SAVED JACKIE GLEASON FROM SUICIDE

BY MIKE GOTRAM

**JACKIE GLEASON, TOP SECRET has learned exclusively, was virtually saved from suicide during his recent blues period by none other than a strange Talmudic sage. The rattled comedian made several pilgrimages to see this "Prophet of The Bronx" and was thereby safely returned to the straight and narrow road of equilibrium.**

**It is well known that Jackie is a devout Catholic, so his trips to consult the world-famous rabbinical authority were another demonstration of the tolerance for which he is noted. He feels his call on the celebrated rabbi had no religious significance whatever but rather paralleled a visit to a family counselor or psychoanalyst to seek answers to pressing personal problems.**

It was, from Jackie's point of view, merely coincidental that the counselor to whom he turned for advice, and whose guidance well-nigh saved his life, happened to be a "rabbi."

The celebrated clergyman Jackie thus visited under a dense smokescreen of secrecy was Dr. Solomon Friedlander, one of the world's greatest living authorities on the Old Testament and the Talmud. He is a spiritual descendant of the biblical prophets and the lineal descendant of what Eastern European Jewry calls the "wonder rabbis," who have no strictly religious function.

An impressive looking, tall, majestic domed, bearded patriarch, living an almost regal life in his own court, Dr. Friedlander represents the eleventh generation in a dynasty of rabbinical sages. Until the Second World War, the Friedlander dynasty had its ancient rabbinical seat in the obscure Hungarian village of Olaszliszka.

The coming of the Nazis compelled him to flee to Palestine and then, eight years ago, he came to the United States where he established himself on Fordham Road in the Bronx, with all the pomp and circumstance of a Talmudic monarch.

FRIENDS TURN PSYCHOANALYSTS

In Hungary and Palestine tens of thousands used to seek his aid each year; and even here in the United States he administers to hundreds, including individuals whose names are widely known, representing all religious creeds and all walks of life.

Gleason's visit to Dr. Friedlander became well-nigh inevitable after Jackie had worked himself into a maze of personal problems for which he could not, and then did not care to, find solutions. Those problems were both professional and personal, and they so disturbed the comic that he seriously thought of solving them by destroying himself.

Suicide is regarded as a cardinal sin in Jackie's religion and he put up a valiant fight against the very idea. He has an almost morbid fear of "life-after-death" and is riddled by anxiety when he contemplates what reward may be waiting for him on "the other side."

In addition, his devout attachment to his creed prevented him from doing anything, however badly he was pressed, that would violate the tenets of his religion. Thus caught between an unbearable life and an impossible death, he frantically sought the aid of friends who were, even before Jackie's S.O.S., desperately trying to help him out of his seemingly bottomless emotional ditch.

The whole Toots Shor crowd of Jackie's charter friends turned into amateur psychoanalysts, telling Gleason

what to do over increasingly generous servings of his favorite booze, the only medicine he would take against his depression, which no happy pill could ameloriate or cure, anyway.

At last, his friend ex-fatso Jack E. Leonard, the fast-talking comedian, gave Gleason the fast talk that did the trick. He suggested that Jackie consult Rabbi Friedlander.

Leonard himself last year was up against enormous difficulties, especially in his professional life, when his vitality and bulk failed to meet the acceptance that would secure for him a living.

The comedian tried Miltown, analysis and booze, the three remedies Broadway finds most effective these days, but all of them proved of no avail. A Hungarian friend of his then asked fat Jack: "Why don't you see the Worshipful Dr. Friedlander?" Leonard followed the advice and came out of the consultations a completely changed man.

Upon the counsel of the wise rabbi, he went on a diet and shed almost half his original weight. That worked like magic on his professional career. While previously he could get no bookings, he suddenly was handed more by his agent than he could handle. He even coined some dough from a description of his diet in a series of articles for the Hearst papers.

His own experience strongly suggested he send Gleason to Friedlander, too. He was convinced the rabbi was the only man who could straighten out the rattled comedian. But Jackie thought the suggestion was preposterous.

Leonard did not press the issue but simply allowed the advice to simmer in Gleason's mind.

In the meantime Jackie's emotional crisis took a turn for the worse. He was loaded with money but otherwise his professional career went into a nose-dive. Last February, he was called into an executive session at CBS and was told he would be laid off during the next season.

SLIDES DOWN TRENDEX

Gleason knew something was wrong with his show, that it wasn't Perry Como's super-duper allure alone that was sending him down on the Trendex ladder. He realized that his writers had lost their oomph and that he himself had lost some of his spark. Still, he took the verdict of President Paley of CBS like a Sunday punch to his solar plexus.

He tried to cover up the disappointment and put that famous grin back on his big face, but it didn't work in the emergency. He became absent-minded and irritable and that led to another crisis, this time in his private life.

Jackie is separated from his wife, Geraldine, the mother of his two daughters. He cannot divorce her because of his devout faith and that places an enormous additional burden on his volatile soul. He is deeply in love with the beautiful young sister of June Taylor, the dancer, but he cannot marry her, for the rather obvious reason that he's already married.

His current mood and irascibility alientated Miss Taylor just when Jackie needed her companionship most. After an enigmatic showdown, she checked out of an impossible situation in which life had become unbearable for her. Her sudden departure was a blow even harder to take than that separation from CBS.

In his silent sorrow, Jackie retired to the gaudy duplex apartment on Fifth Avenue where he lives in uneasy splendor with Tony Amico, his valet, butler and handyman.

Suddenly he felt the over-decorated walls of that fantastic, costly abode had begun to imprison him. He was seized by a suicidal mood. His "normal" fear of death became abnormal.

FASCINATED BY DEATH

His personal physican described that side-issue of his supercharged emotional state in words which reflected his own concern: "The more he is convinced that he cannot run away from death," the doctor said, "the more he's trying to find an answer to what happens after death. He wants a good answer and now! So he delves into mysticism and psychic phenomena and extra sensor perception. Then, the closer he comes to finding an answer the more he worries about the life he's leading. It's a vicious circle!"

The life he was leading also failed to alleviate the tension. Miltown did not work. He refused to have anything to do with an analyst. All that was left was "the Booze" -- just plain booze, as Jackie himself calls it.

In majestic solitude, he wandered into one supper club after another, sat down morosely at a table all by himself and called almost defiantly to the waiter: "Booze!" Just booze! And, though he was consuming increasing quantities of the stuff, from rare soft wines to the commonest and hardest liquor, booze also failed to improve the situation. He developed quite a philosophy about his own so wasteful association with booze. Said Gleason:

"During a man's life, he looks for solace. Sometimes he tries escape through liquor or women. Or refuge in other distractions. But nothing works for me! Sure, I still drink as much as any other drinker. And it used to help me out of the clinches. But not any more! What the heck can be the matter with the booze they're serving me these days?" He never tried to figure out what the heck the matter could be with him!

He sublimated his enormous insecurity in even more enormous generosity. He would go on nocturnal rounds from one club to another, with a wad of bills in his pocket, amounting to several thousands dollars. For every minor service he received he would peel off a big bill from the top then throw it like a pittance to doormen, cabbies, waiters, hat-chicks, just anybody at all who showed some professional kindness to him.

Once at Chez Vito's, late at night, he gave what was left of the wad to the orchestra. It amounted to $600, the biggest tip those musicians ever received from one man in one throw.

At last, he agreed to talk to a psychiatrist. He insisted, though, he would not go the the office of the doc, he wouldn't lie down on any crazy head-shrinker's couch. The doctor had to go to his flat on Fifth Avenue. The psychiatrist came and talked to him about his overweight problem, about all the big eating and enormous drinking he was doing.

Jackie seemed happy and contented after his sessions with the

Jackie suffered the inquistion for a while, then he looked up and suddenly realized the doctor himself weighed at least 280 pounds. That ended the analysis for Gleason. "Lissen doc," he said, "how about me analyzing you?" It was a good gag and cheered him for a few hours. Then it wore off and he was back in the dumps.

COMMON SENSE COUNSEL

That night — it was in March — he happened to bump into Jack E. Leonard again. He suddenly remembered one fat man's advice to another and Jackie pulled Jack aside. "How about that rabbi of yours?" he asked. "Do you still think I ought to go and see him?"

"Definitely," Leonard said. He looked at his watch. It was half past ten at night. "As a matter of fact," he said, "we could go and see him right away. Just let me call him for an appointment."

Gleason got cold feet and tried to sneak out of the date, but Leonard became insistent. Now or never, he knew, and half an hour later Jackie's big Cadillac with the plaid top was blazing a new trail for him, riding up Bronxward, to see the wonder rabbi.

What Gleason found on Fordham Road was no hocus pocus, no attempt on the part of a cleric to wade into his religious beliefs. He found a wise man who instantly understood his problems and gave him simple, commonsense counsel. As the interview progressed, Jackie unburdened more and more and was talking to Dr. Friedlander as he never talked to anyone before.

He told him all about his private life from childhood on, about his desperate search for his lost father. He revealed the innermost details of his marriage to Geraldine Hafner, the wife from whom he was separated.

Even more revealing was his professional appraisal of himself. "You know, doc," he told the rabbi, "we comedians take a hell of a lot for granted. We expect to go on week after week, telling the same joke again and again. Imagine! Would you be the life of the party if you'd come back each time with essentially the same joke?"

Jackie Gleason went back to Solomon Friedlander four times, because after each of his visits he felt more and more relieved. While previously he liked it when columnists described his solitary nocturnal wanderings and said he looked morose and brooding, now he began to come back with a resentful explanation. "What do you mean I'm morose and brooding. I could be thinking! Using the brain! You gotta do it once in a while."

His friends recognized a gradual change in Jackie, some letting up of the tension, and they felt Gleason was getting over the blues. But only he and Jack E. Leonard knew the secret behind that relaxation and they weren't talking.

"How would it look," Jackie told Jack E., "if people would find out that I, a devout Catholic, am going to a rabbi?"

But today he no longer has such qualms. He is proudly grateful for the solace he received in the Bronx, from the "wonder rabbi" who cured the "wonder boy."

# TORONTO SYNAGOGUES AND ORGANIZATIONS

BETH TORAH

At a recent meeting of the executive of Beth Torah Congregation and the Committee for special events, Mr. Sam Grossman, the immediate Past President of Beth Torah, was chosen as The Man of the Year.

A Testimonial Dinner will be held on December 6, 1970 honoring him for his devotion, achievements and untiring effort on behalf of the Congregation.

B.B. INSTITUTE

The 14th Annual B'nai B'rith Institute of Judaism will take place at Arowhon Pines, Algonquin Park from August 21st, to 23rd.

Guest speaker at this year's Institute will be Dr. Allen Pollock of Yeshiva University, whose topic will be "Judaism -- Out of sight."

The purpose of the B'nai B'rith Institute of Judaism is to discuss vital topics in a series of thought provoking lectures in an informal, friendly atmosphere.

The B'nai B'rith Institute of Judaism is sponsored by the Adult Jewish Education Committee of the Toronto Regional Council of B'nai B'rith.

HARRY GIDDENS

## Israel Bond Chairman for Beth Tzedec

Harry Giddens, a member of the Board of Governors of Toronto's Beth Tzedec Congregation, and a prominent figure in the business community as a leading chartered accountant, has been appointed to serve as State of Israel Bond Chairman of Beth Tzedec Congregation for 1970. Beth Tzedec which has the distinction of ranking as the leading congregation on the North American continent for sales of Israel Bonds to its members, has traditionally been the pace-setter for Bonds in Toronto, both at the High Holy Day Appeals, and at special Israel Bond functions scheduled during the campaign period. The role played by the Chairman of the Israel Bond Committee at Beth Tzedec Congregation is one of key importance in helping to mobilize the maximum support from the total membership, which accounts for such a large proportion of the entire Toronto Bond campaign results.

In accepting this appointment, Mr. Giddens stated his personal view as to what Israel Bond participation means for Jews and for Israel, which motivated his decision to undertake such a major campaign responsibility. "I believe that to maintain our integrity and identity as Jews, it is the responsibility of each and every one of us to lend our support and our dollars to Israel through the purchase of State of Israel Bonds," Mr. Giddens commented. "Particularly in these trying times, let us once again commit ourselves to helping Israel in its struggle for survival by "investing" in its future and in the future of all Jews".

*From the Hebrew Liberal Club*

## $5,000 for Kibbutz Ashdot Yaacov

Toronto's Hebrew Liberal Club is the first organization to respond to the appeal for funds for a communal living-center in Kibbutz Ashdot Yaacov.

The Hebrew Liberal Club was founded in 1928 for the purpose of supporting political candidates of the Liberal Party in both Federal and Provincial elections. Amongst those it helped to elect are Senator Arthur Roebuck, the late Samuel Factor, Senator David Croll, John J. Glass, the late Joseph Gould, Philip Givens and many others.

Through the years the Hebrew Liberal Club expanded its activities to include financial support for many charities and institutions, such as the Mount Sinai Hospital, Baycrest Home for the Aged, Lukemia Fighters and many other worthy causes. The Club is an ardent contributor to the UJA, Israel Emergency Fund, the Negev Dinner and, during the Six-Day War, raised a very substantial sum to meet that emergency.

Its support of the Israel Histadrut Campaign and its institutions has been outstanding and through its efforts a room has been established in the name of the Hebrew Liberal Club in the Senator David Croll Amal Vocational School in Tiberias, as well as providing scholarships for young people in Israel to attend the Amal Trade Schools of Histadrut.

And now the membership of the Hebrew Liberal Club has demonstrated its concern for the needs of a kibbutz that is in the forefront of the struggle against the Al Fatah by extending its financial assistance.

AID TO ISRAEL BORDER SETTLEMENT.-Alex E. Grossman, Chairman of the Ashdot Yaacov Committee, is presented with a cheque by Ben Freeman, Treasurer of the Hebrew Liberal Club. Officers of the Hebrew Liberal Club, shown left to right: Joe Meingarten, 1st Vice-President; Harry Trachter, President; Alex Grossman, Ben Freeman, Joe Shapiro, 2nd Vice-President; Nathan Shapiro, Secretary-Treasurer.

THE CANADIAN JEWISH NEWS, MONTREAL

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# MONTREAL NOTES

SHAPIRO MEMORIAL ASSEMBLY

The Mizrachi - Hapoel Hamizrachi Movement of Montreal calls the entire Jewish community to participate in a Memorial Assembly in tribute of the late, revered and beloved leader of world Jewry, Minister of the Interior of the State of Israel, Moshe Ch. Shapiro of blessed memory.

Rabbi Dr. Bernard A. Poupko

The Memorial Assembly will take place on Tuesday, August 25th, 1970, 8:00 P.M., at the Young Israel of Montreal, 6235 Hillsdale Road.

Minister Moshe Ch. Shapiro, who was a member of Israel's Cabinet throughout the State's existence, was universally acclaimed as a leader of gigantic stature. His love for Israel and luminous statesmanship, was a unifying force in the Government and the entire State of Israel. Hailed as the world leader of Torah Zionism, he was also the architect of the National Coalition Government and many decrees which were instrumental in bringing unity among the various segments of our people.

To give expression to this irreparable loss for world Jewry, the Montreal Jewish community is urged to attend en masse this evening of memorial tribute.

Participating in the program will be the Consul General of the State of Israel, Col. J. Monbaz; guest speaker, Rabbi Dr. Bernard A. Poupko, National President of the American Mizrachi Movement, as well as Rabbis P. Hirschprung, B. Hauer, H. Kaufman, Cantor Zvi Halperin and Mr. Joseph Drazin, National President Mizrachi Movement of Canada. Mr. Hyman Bessin, National President Federated Zionist Organization of Canada, will be the Chairman.

Co-sponsoring organizations in this event are the Federated Zionist Organization of Canada, Union of Orthodox Jewish Congregations, Quebec Region, Rabbinical Council of America, Quebec Region, the Jewish Community Council and its Vaad Harabanim.

LYLE ISAACS

Lyle Isaacs, son of Mr. and Mrs. Lawrence Isaacs, Saint John, New Brunswick, was killed in a tragic automobile accident last week near Huntsville, Ontario.

Lyle Isaacs, was to turn 20 years old at the end of the month. He was one of the most dynamic student leaders in the Canadian Jewish Community. Head of Canadian Young Judaea, Atlantic Region, until 1967 and a counsellor at Camp Biluim since 1966, he attended the Institute for Youth Leaders in Israel in 1968-69 and, upon his return to Canada, was chosen National Maskir of Canadian Young Judaea.

This summer he was Program Director at Camp Biluim. He was to become the Chairman of Progressive Students for Israel at York University and an editor of Massada, Jewish student paper at York University. A sister is a member of Kibbutz Dagania.

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THE JEWISH DEFENCE LEAGUE OF QUEBEC, MONTREAL

## WINE TASTING ALONG THE MEDITERRANEAN

by Joyce Rackham

In August and September you can enjoy wine-tasting festivals, in Israel at Zichron Yaacov, in Greece at Daphni and Limassol in Cyprus.

Israel, Cyprus and Greece have always been famed for their ancient wine-making traditions, and archaeologists have found much fascinating evidence of the ways they practised viticulture thousands of years ago.

Viticultural traditions in Israel have been recorded most memorably in the Old Testament. Today you will see many fine vineyards around Haifa, in the hills of Galilee and of Judea, in Samaria and around Jerusalem and in the Negev.

The revival of wine-making began in the 1880s with the return of Jewish settlers to the homeland. In 1882 Baron Edmond de Rothschild founded the famous cellars at Rishon-le-Zion and Zichron Yaacov. He brought French oenologists to advise on production methods. He provided cuttings from numerous types of French vine stocks, to find the best for the terrain and climate in Israel.

The companies then founded, now known in the UK as the Carmel Wine Company, operate on a co-operative basis and are responsible for 90 percent of the country's production. They have a growing export market.

When I visited their cellars at Rishon-el-Zion, I tasted an experimental selection of wines made with single types of grapes and found them extremely attractive. They included a particularly good, dry, white Sauvignon and a full-bodies, red Cabernet Sauvignon with delightful bouquet.

COMING SOON

Mr. Robert Horowitz, head of Carmel's London agency, tells me these will soon be on the market here. They will join the wide range already imported, which includes the fruity red Adom Atic, the mellow red Chateau Windsor (a good choice for those who do not like their red wines too dry) and my personal favorites, the smooth, dry red Avdat, and its companion dry white.

Cyprus viticulture was transformed in the past ten years and adapted to changing tastes at home and abroad. The principal producers -- Keo, Sodap and Haggipavlu, all have magnificent modern cellars and wineries in Limassol.

A famous Cyprus wine enjoyed, they say, by Richard Coeur de Lion, is Commandaria. The grapes are grown on mountain vines and laid out on the roadside for ten to 15 days to dry in the sun. It is tawny-reddish-gold when young, black when mature but with a ruby glint. If you like port or liqueurs you should find it an interesting change as a dessert wine.

Outstanding among the reds is Keo Othello -- velvety smooth, dry and with good flavor. Among the whites there is Sodap's fairly dry, straw-gold Arsinoe, and their very dry Kolossi (good with fish). Keo's Aphrodite is mellow and medium-dry, while Keo Hock is very light and quaffable in hot weather.

The oldest producers of Cyprus brandy are the House of Haggipavlu. Anglais, their best-selling brand, is the vital ingredient for the famous Cypriot long drink, Brandy Sour.

In Greece there are over half a million acres of vineyards, from the high slopes of the Peloponnese to the plains of Attica, and in almost all the islands, too. Samos -- which inspired Byron's famous ode to the Isles of Greece -- "Fill high the cup with Samian wine" -- is beautiful, green and mountainous. It has an exceptionally well-organized producers' co-operative, making Samos Muscat -- a tawny-gold, rich wine, delicious when chilled. It's Samos Sec, a pale straw-gold dry wine with refreshing flavor goes well with all fish dishes.

The best Retsina, that curiously aromatic white wine flavored with pine resin, comes from Attica. Andrew Cambas, the biggest firm there, make it by adding 1 percent pine resin to the newly fermenting wine. I recommend this as an original aperitif and to drink with curry or other spicy foods.

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Consul General State of Israel
GUEST SPEAKER:
RABBI DR. BERNARD A. POUPKO
National President, Mizrachi Movement of America
CHAIRMAN: Mr. Hyman Bessin, National President FZOC
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THE CEASEFIRE: EGYPTIAN VERSION

## ASK THE RABBI
JCRS featurette

Q. How do teachers of religion justify the existence of a number of religions? Would you say that one is the only true religion?

A. Some teachers have tried to justify the existence of a number of religions by looking upon religion as something akin to art, literature or music. Just as one can speak of Italian art or music, for example, or of English literature, without denying the value or other forms of aesthetic appreciation, one can speak of Judaism Christianity, Islam, Hinduism and Buddhism as different manifestations of a universal phenomenon. Oriental music is very different from Occidental but each is proper in its own area and both contribute to life's variety and richness. By the same token, according to this view, each religion is of the same value and each provides its adherents with totally adequate means of expressing their spiritual longings.

The trouble with this kind of approach is that in religion (or so, at least, most religions people would say) the question of truth is involved. Each religion has its own view of life's meaning and the religions contradict one another on basic issues, so that they cannot all be true. If the monotheistic religions are true the polytheistic ones must be false. If Judaism is right in affirming that God cannot by His nature assume flesh the Christian doctrine of the Incarnation must be wrong. Nor is it much use arguing, as Lessing appears to do in his famous "Nathan the Wise", that only one religion is true but we cannot possibly know which one it is. Religious believers hardly ever see their religion in this way.

The only logical attitude is for the adherents of each of the religions to see their religion as the only true one. We are afraid nowadays of adopting such an attitude because it seems to lead to religious intolerance. But there is no reason why it should. One need not adopt a relativistic attitude, and one can declare that in essentials one's own religion contains more of the truth than others, without denying that the others, too, contain truth. From the Jewish point of view, Solomon Ibn Gabirol long ago suggested that of course Judaism is true in its belief in the one God but that, in reality, the urge to worship found in all religions is an urge to worship the one God. The primitive savage who bows before his wooden idol is, according to Gabirol, worshipping God without knowing it.

This idea is possibly found in the verse: "From furthest east to furthest west My name is great among the nations. Everywhere fragrant sacrifice and pure gifts are offered in My name; for My name is great among the nations, says the Lord of Hosts" (Malachi 1,11).

*New intracommunity feud?*

# CJC vs. JDL

The recent statement by Canadian Jewish Congress expressing "opposition" to the "philosophy and activist manifestations" of the Jewish Defense League raises some questions.

The first: is it necessary to bring out into the open internal philosophical and political debates which naturally take place within a community?

Another question which could be raised by those promoting the Jewish Defense League in Canada: has the Canadian Jewish Congress the moral right to make such statements about issues dividing the Jewish community?

The Canadian Jewish community is not confined within a ghetto; it is not "represented" by any organization except by the Members of Parliament, federal and provincial, whom Jewish Canadians, together with other citizens, elect to office. No one private organization has the right to question the privileges of another private organization in deciding what is right and what is wrong in a particular political philosophy.

Also, another query superimposes itself: what is the *philosophy* of the Jewish Defense League as opposed to that of the Canadian Jewish Congress?

******

Recently the French-language bulletin of the Canadian Jewish Congress published an enthusiastic report about a pilgrimage to Rome and Jerusalem in which a "Jewish representative" pronounced at St. Peter's the traditional blessing "Shehehayanu" upon beholding the spiritual head of the Catholic church. The leaders of the Canadian Jewish Congress, a private organization, have the right not only to propagate such a religious philosophy, including their appeal to the readers of their bulletin to join a Catholic club. This is a free country and freedom of religious persuasion is a basic tenet of our democratic faith. Also, those who will say that this kind of writing borders on missionary propaganda have a right to their opinion.

Therefore it ill befits any group within the Jewish community, any voluntary organization, to question the right of another group to present itself to the Jewish community and ask for support. The fact is that in the United States the Jewish Defense League, according to the New York Times, is the only Jewish organization attracting the younger element. Its first meeting in Montreal was very successful. So why attack them in public instead of debating the issues?

In the present dispute between the Canadian Jewish Congress and the Jewish Defense League we refuse to take a position; nor do we believe that any of these groups should be given *carte blanche* to "represent" the views of the total Jewish community.

To the "wise men" in the community we address the last question:

Is this the time to provoke a new intra-communal feud?

# THE POLITICAL ASPECTS OF THE CEASEFIRE

by Max Beloff

The acceptance of Israel, (and at the time of writing, tacitly by Jordan) of the proposed three-months ceasefire, the first stage in the American plan for progress towards a peace settlement, is both important and unimportant at the same time.

It is important because it is not all-inclusive and could, anywhere except on the Suez front, be broken by the action of others irrespective of the good faith of the participants; it is important because it involves the acceptance by all concerned (including the Great Powers) of certain positions from which it will be hard to retreat altogether; and these positions are to some extent new.

It is difficult for the outsider to be wholly precise on what these positions are, since one suspects that we have not heard all that has been going on between the Governments concerned and that in particular we do not know either the pressures that the United States and the Soviet Union may have exercised upon their respective clients, nor what promises they may have given them to persuade them that their vital interests (as they see them) will not be endangered. But the outlines of the new situation can be seen and must be taken into account before we can form any judgement about the further prospects of Mr. Rogers' diplomacy.

On the face of it, Israel has made the most important shift in position. It has accepted the view that the increasing involvement of the Soviet Union in Egypt's defences has made it impossible permanently to rely upon the military and in particular the air superiority over Egypt which has been the cornerstone of the Israeli political position since 1967. The Israeli Government has been persuaded to take the risk of the ceasefire being used to good effect by the Egyptians and their friends by the argument that the genuineness of the ceasefire is something that can be policed satisfactorily -- in what way remains undisclosed. But Israel has gone still further.

She has abandoned the demand for face-to-face negotiations as the necessary precondition of any move towards a settlement, largely no doubt because the advantages of such a stand (except from the point of view of internal politics) were not accepted by the Governments and peoples upon whose friendly attitude Israel must rely. Even more important, as shown by the resignation of the Gahal Ministers -- a quite logical step from their point of view -- is the fact that Israel has ended one of the doubts about substantive policy in the event of a settlement.

Israel, by accepting the idea of a general though not a complete withdrawal from the territories conquered in the Six-Day War, has opted for a smaller, more Jewish, Israel against a larger Israel which would have had to be increasingly bi-national in structure and ethos. (Indeed Gahal and the Palestinian extremists have a good deal of common ground; both would end up with a bi-national state; they only differ as to who should be on top).

But these sacrifices, in so far as they are sacrifices, have been matched on the other side. The repudiation of the Rogers plan by Iraq and Syria and by the majority of the Palestinian fighting groups has the same significance for the Arab side than Gahal's departure has for the Israelis.

However much Nasser may proclaim his pessimism about the possibilities of peace arising from the Rogers plan, he has by endorsing it (no doubt under some Soviet pressure) made it very difficult for himself or his associated Governments and groupings to go back beyond 1967, and to treat the national existence of Israel as something to be ignored in a final settlement.

If the elimination of Israel is no longer the prime objective of Nasser, and if the Egyptians begin to see the struggle with Israel as a diversion from, rather than a fulfilment of, their national objectives, then the whole Middle East scene will be transformed. If it becomes possible for the Arab Governments most directly concerned with a settlement to get embarked upon negotiations of which the presumption is that there will always be an Israel, no amount of mental reservations on Nasser's part -- and we need no doubt that they are there -- can prevent major changes taking place in the whole Middle Eastern scene.

But, overshadowing the changes in attitude of the local Governments have been the changes in position of the Great Powers. For what Israel and Egypt have implicity conceded has been their ultimate dependence upon outside forces. Indeed, one could say that nothing but a general and genuine peace settlement in the Middle East could give the States of that area any genuine independence, either political or economic. It may be pleasanter to be a client of Washington than a client of Moscow -- one can kick a bit more but the basic relationship is the same.

What the two Great Powers have shown themselves to have in common is a growing fear that their clients might force them into an armed confrontation, or at best to increasing military involvement, in an area which is vital to neither of them. Both would put Europe and the Far East above the Middle East in their list of priorities. But after that comes the difference.

The American attitude is the simpler one. The American Government cannot, for international as well as domestic reasons, allow Israel to go to the wall; but it does not wish to dominate Israel or to use it as a major instrument of American influence in the area; indeed for these purposes its isolation makes it very unsuitable. The Russian position is more obscure.

As part of their general world strategy, the Soviet Government, like the Tsarist Government before it, has an interest in building up its position in, and increasing its access to, the Middle East and in particular the Eastern Mediterranean. Its characteristic tactic here, as elsewhere in the Third World, has been through the penetration of local nationalists movements and of the Governments thrown up by them. But, quite apart from its unwillingness to get directly embroiled with the United States, it does not want to get too many resources tied up in this task.

Foreign aid is as unpopular in Russia as in the West; the Russians if present in strength in any underdeveloped country are likely to become at least as unpopular as the British and French before them. The quarrel between Israel and the Arabs is thus a benefit to the Russians in so far as it gives them opportunities for infiltrating the Arab countries, but a disadvantage if it means that they have constantly to intervene to keep their side from defeat and distintegration.

How this argument stands at present in the deliberations of the Kremlin we do not know; though what happens next in relation to the Rogers plan will be revealing. In the Kremlin as elsewhere there are "hawks" and "doves" or "optimists" and "pessimists".

All this must be weighed before we can get down to the specifics of negotiation. These are easy enough to catalogue; territorial security for Israel; a settlement of the refugee question for the Arabs; the status of Jerusalem which is probably a touchstone for international opinion outside the Soviet bloc. But the Russians can make a difference between the outside chance of success that now exists and total deadlock at an early stage. The important thing is that the Americans realising this fact should not thereby be moved to insist on what no Israeli Government could accept. The Rogers plan is theirs; and this implies a deepening of their commitment.

# AMENDED ALLON PLAN UNDER CONSIDERATION

Tel Aviv, (JCNS). - Three years have passed since Mr. Yigal Allon, the Deputy Premier, drew a map depicting his views of an Israel with borders providing maximum security and a minimum addition of Arab population.

The requirements of national unity, in the form of a Cabinet ranging from Left to Right, resulted in the "Allon plan" being shelved. But now that Israel has accepted the principle of withdrawal and thereby gained the possibility of practical peace talks, and with the resignation of Gahal, the Allon plan has come under reconsideration.

No complete outline of his plan exists in official or unofficial form. His own ideas would appear to have been amended somewhat from the form in which they were first mooted. This envisaged the Jordan River along its entire length as Israel's border with Jordan, with the Arab centers of population on the West Bank constituted as an Arab enclave within Israel.

The intention was either to turn the Arab population centers into an autonomous Arab unit, closely linked with Israel, or permit the Jordanian civil administration to recover this part of the West Bank, which would be permanently demilitarized.

CONTROL OF JERUSALEM

Jewish control of Jerusalem would be maintained and its "hinterland" strengthened by the establishment of a new township, about halfway between Jerusalem and Jericho. A second and similar plan in respect of Israel's southern border was envisaged, the first step being the settlement of Rafah, inside the Sinai Peninsula, and possibly some other of the territories in the south.

No one here doubts that the time for outright refusal to withdraw a peace map has passed. Israel must start preparing a map for Mr. Gunnar Jarring of her own, a map which will be put besides the two which already exist -- an Arab map demanding total withdrawal behind the borders as they existed on June 4, 1967, the day before the Six-Day War, and that favored by the US, involving only minor changes in the old border with Jordan and leaving the questions of Jerusalem and Golan Heights open for future discussion.

Mr. Allon said in a radio interview at the weekend that he believed his proposals would be among those considered by the Cabinet. He acknowledged that his own and other conceptions might at first be greeted by opposition not only on the part of the Arabs, but also of Israel's friends.

But Israel was ready to face political risks "which are of lesser gravity than those of warfare" and he himself was "ready to make territorial concessions for demographic and political considerations, but none as far as security considerations are concerned".

Earlier, addressing an ideological conference of Labor Zionist leaders from all parts of the world, he observed that Israel would probably be obliged to make painful concessions regarding territory and to renounce some parts of it which belonged to the historic Land of Israel.

# 'Never again!'

By MICHAEL POUSNER
of the N.Y. Daily News

Critics say the Jewish Defense League is a bunch of "goons" and "vigilantes." JDL's founder, Rabbi Meir Kahane, says the group is only fighting anti-Semitism and trying to destroy the image of Jews as "patsies." He claims to speak for the grass-roots Jew with the battle cry.....

New York, N.Y. - 'Never again!' is the battle cry of the Jewish Defense League, a vigilante-like organization that guards Jewish residents of crime-prone areas like Crown Heights or East Flatbush in Brooklyn.

"Never again," a refrain both plaintive and challenging -- plaintive in recalling the many Jews who woodenly embraced their doom at the hands of the Nazis, challenging in its uncompromising rejection of the galling memory.

And in recent weeks, the JDL has shown a willingness to exercise its muscle not only as a neighborhood free-booting police force, but as a puntive arm of Zionism.

Shouting "Never again!" more than a score of JDL members last month invaded the New York offices of Amtorg, the Soviet-American trading concern, to protest the arrest of 50 Russian Jews.

Shortly thereafter, with the same cry, 100 JDL members battled police outside a Brooklyn precinct house when the cops tried to end their protest of alleged harassment of Hassidic Jews by bands of black and Puerto Rican youths in the Williamsburg section of Brooklyn.

In the scuffle, Rabbi Meir Kahane, the group's national chairman, was arrested along with four other JDL members.

But arrests are nothing new to the JDL. Twenty-seven pipe-wielding members were arrested during the invasion of Amtorg.

The JDL jammed the elevator of the building at 355 Lexington Ave., forced the Russian officials to walk down 19 flights to the lobby of the building and sang Jewish freedom songs for an hour before police arrested them. In criminal court that night, there were some scuffles when JDL members discovered that the original charge of trespass would be changed to one of burglary.

Later, the JDL dashed off letters to Arthur Goldberg, requesting he form a commission to investigate their treatment as he had with the Black Panthers, and to Leonard Bernstein asking him to raise money for their court fees as he had for the Panthers.

These latest episodes in the stormy two-year history of the JDL have received wide publicity. Other incidents in which it has been involved range from the ominous to the bizarre.

The League's militant posture was reflected in an ad it took in the New York Times seeking donations. It showed JDL members brandishing baseball bats and asking, "Is this any way for nice Jewish boys to behave?"

The league has tangled physically with members of a neo-Nazi group and, some say, with officials of an Arab group recently. No charges have been preferred in the latter case.

The organization has picketed the Mets demanding that the Jewish population of the team equal that of the state of New York (26.2%) in rebuttal to attempts to impose racial quotas at City College.

Rabbi Meir Kahane

The group phoned black militant James Foreman and told him "we'll break your legs" if he showed up at Manhattan's Temple Emanu-el to demand reparations for Judaism's alleged mistreatment of blacks (Foreman didn't show).

And with the long, hot summer upon us, the JDL has become increasingly active, and the public increasingly wary of its aims and methods.

Just what is this rather secretive organization that has banded together young and old, male and female in 17 cities under the verbal banner of Jewish self-defense?

Let's begin the JDL story with Fran, a Hunter college student who considers herself a typical JDL member. Fran (last name withheld) is trim and pretty with long brown locks and fetching miniskirt, with little of the appearance of a fighter. Fran, however, has been arrested several times for JDL activities. She has mastered the judo taught her at a JDL self-defense camp in the Catskills last summer.

"I grew up in East New York where there is un-

(cont. on page 8)

## LETTERS AND OPINIONS

### SOME MEETINGS SHOULD BE SERIOUS

Dear Editor,

I attended the meeting co-sponsored by the Canadian Jewish Congress, Federated Zionist Organizations and B'nai B'rith at the Associated Talmud Torah Building. I returned home feeling disappointed. My husband and I had made a special effort to attend this meeting because of the seriousness of the problem between the Russians and Jews all over the world. In spite of the serious contributions made by the guest speakers and members of the audience, the first chairman of the evening preferred to turn it into an evening of gayety and laughter. I think the rest of those assembled attended to become thoroughly informed with the committee's activities and accomplishments in detail instead of flowery, empty generalities as put forth by the main chairman of the evening.

I sincerely hope that this group of organizations will review thoroughly last night's function and not call another gathering unless necessary, being certain that the program is informative and constructive; that it selects a chairman who can conduct himself and the meeting in keeping with the seriousness of the problems to be presented and discussed. Also, the committee must improve its means of publicizing its future activities. Very little advance notice had heretofore been given for this past function. We only learned of last night's meeting because we went to shule on "Shabbos" morning and heard it announced. Functions held to discuss such pressing issues are certainly deserving of a decent representation of the Jewish community, and should have wider and more advanced publicity.

Mrs. Meyer Horovitz
Toronto, Ontario

### QUIET DIPLOMACY

Dear Editor,

In these days of demonstrations and rallies, Jewish youth once again has fallen prey to the senseless and destructive ways of the Gentile world's methods of achieving meaningful solutions to world problems.

The recent rally in Ottawa on behalf of Soviet Jewry, by a Toronto group, probably has contributed more harm to their cause than good. Since most of the organizers of this rally were Orthodox students, I direct the following information, of the Orthodox policy of quiet diplomacy to them.

The Lubavitcher Rebbe, who is closer to this problem than probably any other individual, has advocated quiet diplomacy. The Skulener Rebbe, who recently spent five years in a Roumanian prison and has negotiated the release of hundreds of Jews, advocates quiet diplomacy.

Rabbi Pinchas Teitz of New Jersey, an extremely close friend of Rabbi Levin of Moscow, advocates quiet diplomacy, as do many more.

The recent emigration of 400 Egyptian Jewish prisoners clearly proves the success of quiet diplomatic contacts in arranging release of our Jewish brethren from all types of religious persecution.

I have seen documented evidence of the return of parcels of matzos after public demonstrations in New York.

I hope the above information will be taken into serious account before making hasty decisions on further demonstrations.

Yitzchok Neger
Downsview, Ontario

## KEEP SMILING

IT FIGURES

Moses Levy had passed his examination in the catechism successfully and was about to be baptized. The German minister suggested that, if he so desired, he could select for himself a Christian name.

"I have already given some thought to this matter", said Levy. "I should like to be baptized under the name of Martin Luther".

"Martin Luther!" exclaimed the minister in amazement. "Why this historic name?"

"The reason is very simple, Reverend", replied Levy. "I don't care to change the initials on my laundry".

LOGICAL

Reb Moshe Nagid, the wealthy hasid, was in the habit of inviting members of his synagogue to his home every Saturday evening for a schnaps. Between drinks he would ask his guests to participate in chanting a verse from the New Year's liturgy which says, "Man comes from dust and returns unto dust". Once a hasid asked him why he could not select a happier verse for chanting.

"This is the happiest verse I can think of", explained Reb Moshe. "If man would come from gold and return unto dust, there would be something to complain about. Since man comes from dust, however, and returns unto dust, and between coming and returning he still has a chance to take a schnaps at least every Saturday, we have good cause to be grateful".

## SERMON FOR THE WEEK

### YOU REALLY GIVE WHEN YOU GIVE OF YOURSELF

It shall come to pass, because you shall hearken to these ordinances and keep and do them, that the Lord your God shall keep with you the covenant and the mercy which He promised to your fathers (Deuteronomy 7:12).

Rashi commented that in the above quotation the word ekev "because," also means "the heel." To hearken and keep God's ordinances often requires the setting down of the heel (the foot): such foot service as necessitates physical effort.

When you walk to the Synagogue on the Sabbath, you have s'khar halikha, the extra mitzvah of having exerted physical effort. To make the pilgrimage to Jerusalem three times a year was considered a great mitzvah because people had to go there al regel "by foot." Those going to Jerusalem fulfilled this mitzvah by walking, the exercise of an extra effort in making the pilgrimage.

The term for the privilege of being called to the Torah is aliyah, which means "going up." Returning to Zion is also aliyah "going up." There is the well known Youth Aliyah Movement. And those who return to Zion are called olim because they "go up" to the Land.

Mitzvot shehadam dash ba'akevov -- "There are mitzvot which man carries out by using his feet": that is, by extra physical effort.

Likewise, there are several ways of helping others. One is to send a check to the Federation of Charities. Another is to go with a man in need, and help him get a job. Still another is to go to the man's home and take a personal interest in him. That mitzvah is greatest in which a man gives of himself.

Kahlil Gibran said: "You give but little when you give of your possessions. It is only when you give of yourself that you really give."

FROM HEAVEN ON YOUR HEAD, by Dr. S.Z. Kahana, adapted by Rabbi Morris Silverman. By arrangement with Hartmore House, Hartmore House, Hartford, Conn.

# Fritz Kortner, theatre's grand old man, dies in Munich aged 78

Friends of Fritz Kortner, have realised for a long time that the great man of the stage would soon die, and on 22 July their fears were confirmed.

Fritz Kortner, who was 78, had been ill for a long time.

Kortner was a restless man, imaginative and sometimes difficult, as much for his admirers as for his adversaries.

The son of a Viennese watchmaker, he was born on 12 May 1892. Even as a young man he found the petty bourgeois, Jewish world of his home too restrictive, although he was eternally grateful to his parents for allowing him to fulfil his wish to go to the Academy of Music and Dramatic Art in Vienna.

At the early age of eighteen he obtained his first commission at the Mannheim National Theatre. One year later he was brought by Felix Holländer to the Deutsches Theater in Berlin.

There he made the decisive acquaintance of his life. He met Albert Bassermann who was a model for Kortner as an actor.

Following his Berlin days he went to Berthold Viertel's "Volksbühne" in Vienna, then back to Berlin to Reinhardt and Bernauer. He acted in Dresden, at Hamburg's *Kammerspiele*, in Berlin again, this time under Jessner at the *Barnowsky-Bühnen*, at the *Deutsches Künstlertheater* and finally at the Berlin *Komödienhaus*.

His roles in these days were too numerous to mention, but the outstanding parts he played were Mortimer, Franz Moor, Gessler, Marquis von Keith, Othello, Richard III, Macbeth, Danton, Coriolanus, Hamlet, Herod and above all Shylock. Never before was this Shakespeare character played so impressively on a German stage.

In the early days of the Third Reich he went with his wife, the actress Johanna Hofer, first to his home town of Vienna then via Prague and England to the United States, reaching there before war broke out.

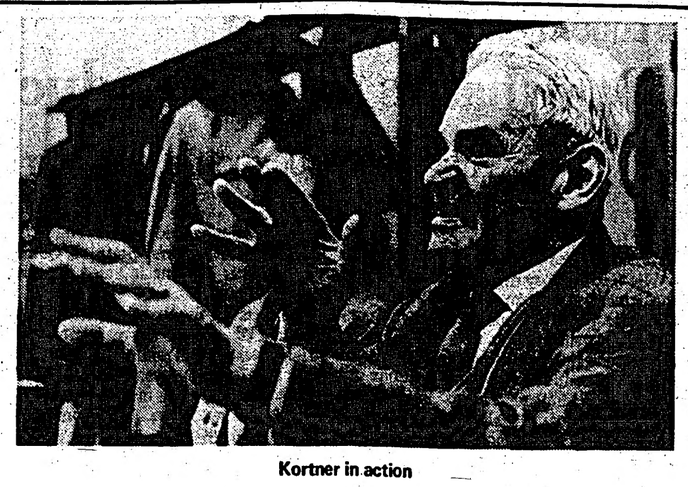
He resided in Hollywood and, although wooed, he never took up American nationality. It was difficult for him to get on overseas. He was a character actor who was always regarded as being typically German and there were few suitable roles for him in the States. He was too "heavy."

So he turned his hand to writing film scripts and took a few subsidiary roles in films. Another of his jobs was as adviser on German affairs to the famous journalist Dorothy Thompson.

After the war there was no doubt in Fritz Kortner's mind that he should return to this country. He returned not as an actor but a director.

"He invaded us," Käte Dorsch once said. Wherever Kortner directed, mainly in Berlin and Munich, his demands were so great on his actors that many of them, on the verge of a nervous breakdown, considered forming a "Bund der Kortnergeschädigten" (League of actors suffering from an excess of Kortner!)

But he was nearly always successful in the public's eye, particularly with the protagonists of the old school, who realised that especially when Classical works are being performed a lot of groundwork has to be done if young members of the audience are to be won over and captivated.



Kortner in action

Apart from directing Goethe, Lessing and Schiller Fritz Kortner discovered for himself and for large grateful audiences such writers as Strindberg *(The Father)*, Arthur Miller *(Death of a Salesman)*, Tennessee Williams *(The Rose Tattoo)* and Beckett *(Waiting for Godot)*.

On occasions he came close to creating a theatrical scandal, such as in 1950 when he allowed a Spanish soldier in *Don Carlos* to fire into the audience.

Berlin audiences also objected to his production of a Sean O'Casey play on 17 June 1953, the day of the workers' uprising in the GDR, with the cast wearing pacifist uniforms.

One decided Kortner flop was his television production of *Lysistrata* with Romy Schneider in the title role. But to his credit there are numerous outstanding productions which have become part of post-war theatrical history in this country.

Anecdotes about Fritz Kortner are legion. Once when he was playing in Düsseldorf under Gustaf Gründgens' direction he frequently disobeyed or ignored the director's orders. Gründgens said to him: "Herr Kortner, please do not consider that I am guilty of anti-Semitism if I ask you would you please cross the stage from left to right and not from right to left."

On another occasion when he was holidaying with his wife at Lindau on Lake Constance she got up very early in the morning and said, "Oh look, Fritz, look at this magnificent silvery glow across the lake." Slowly and wearily he crawled out of bed and said, "You should have married Zuckmayer!"

Fritz Kortner's last work was so successful that after a long run at the Hamburg Schauspielhaus it was televised. This is his *Clavigo* by Goethe.

With the death of Fritz Kortner the German stage has lost one of the last individualists from the old days. In fact he is the very last and theatre lovers everywhere will mourn his passing.

*Jan Herchenröder*

BOOKS OF THE WEEK

by Dr. Arnold Ages

# RECENT JEWISH SCHOLARSHIP

The summer season this year has been unusually rich in so far as Jewish books are concerned.

A half a dozen books have been published in recent weeks on subjects ranging from homiletics to Biblical criticism.

Among the most impressive is certainly Rabbi Norman Lamm's THE ROYAL REACH (Feldheim), a collection of sermons delivered by the spiritual leader of The Jewish Center in New York City.

Rabbi Lamm is one of the Orthodoxy's most eloquent spokesmen today and his sermons bear testimony to his mastery of classical Jewish sources. Observing Lamm's intertwining of Talmudic erudition and modern philosophical thought is a pleasurable task.

THE ROYAL REACH is fiercely contemporary in its concerns. Rabbi Lamm zeroes in on such modern problems as the ethics of protest, the generation gap, the drug culture and even the current vogue for astrology.

To all these themes he addresses the challenge of Torah -- that unchanging, source of Jewish history, tradition and ethics.

The centrality of Torah and tradition is also at the heart of Abraham Amsel's absorbing book, JUDAISM AND PSYCHOLOGY (Feldheim).

The author, a psychiatric social worker, was perturbed by the phenomenon of observant Jews straying from the path of Halaha (Jewish law) as a result of psychotherapy.

In the current volume, therefore, he seeks to present a critique of the traditional modes of Freudian psychology and to show the viability of Jewish tradition in the context of modern psychological theories.

I am not in a position to evaluate Mr. Amsel's contribution to this controversy because of the highly technical nature of much of the discussion.

I would, however, comment on the appropriateness of the scores of Talmudic stories which the author quotes to substantiate his assertions about the necessity of a sincere faith in the make-up of the truly harmonious individual.

In some ways, Amsel's insistence on the centrality of religious faith, brings him close to the ideas of Victor Frankl and the science of logotherapy -- a system of psychotherapy which posits lack of faith as a factor in many neurosis.

Many of the Talmudic references which Amsel employs, will be beyond the ken of most readers but they may lose some of their esoteric quality with the publication of a new translation of the Mishnah undertaken recently by Eugene Lipman in conjunction with B'nai B'rith.

Called simply THE MISHNAH (Norton) this slim volume accomplishes exactly what it sets out to do -- provide the uninitiated with a concise selection of Mishnaic passages translated into modern English and accompanied by a clera commentary.

The result is a delightful introduction to one of Judaims's classic literatures.

Each tractate is preceded by a short explanatory note and the passages selected are superbly illustrative of the theme.

I do have one slight demurer in recommending this volume. There is a danger that the beginner might get the impression from this anthology that the Mishnah is a rather small work with a somewhat limited scope. The editors might have striven to clarify the vastness of the Mishnaic edifice somewhat better.

B'nai B'rith has also sponsored Chaim Pearl's RASHI COMMENTARIES ON THE PENTATEUCH (Norton), another work in the same series which provides accurate, modern translations of Jewish classics.

Pearl's translation is without doubt, the best I have ever seen. His introduction to the life of Rashi is also well done.

As is the case with the previous volume, the translator presents only selections from the work in question but I would venture to say that his choices are, for the most part, judicious.

In this context I think that this first quotation in this translation shows just how contemporary Rashi is.

The latter's commentary on the first passage of Genesis has a direct bearing on the current Arab-Israeli impasse and the conflicting claim about the rightful ownership of Eretz Yisrael.

"Why did the Torah begin with the account of creation?" writes Rashi. "In order to illustrate that God the Creator owns the whole world. So if the peoples of the world shall say to Israel: 'You are robbers in conquering the territory of the seven Canaanite nations; Israel can answer them: All the earth belongs to God -- He created it, so He can give it to whomsoever He wills. When He wishes He gave it to them, then when He wished He took it from them and gave it to us."

## VACATION TIME

Our staff writers in charge of "Toronto After Dark" and "Lively Arts" are on vacation. These features will be resumed by the end of the month.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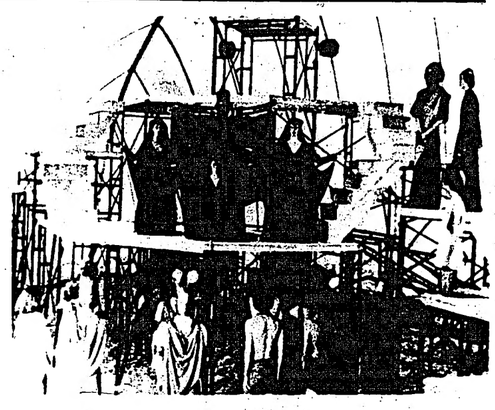

The Ontario Youtheatre will build a tower on the stage of the St. Lawrence Center in the Toronto Premiere of BABEL which opens Tuesday, August 25 and runs until Saturday, August 29.

The tower in British playwright G. V. Galwey's modern epic musical drama is higher than any other; it is the Tower of Babel. People are enslaved in its construction and the tower grows "higher, ever higher". Taking place below is all the color and pageantry of ancient Babylon. Built upon power and greed, the tower sees conflict and resulting chaos. BABEL'S story is simple -- it echoes todays unrest. It is a parable of modern society.

G. V. Galwey wrote BABEL especially for the Ontario Youtheatre. This company of 100 actors, designers, musicians and dancers come from all across Ontario. They start rehearsals at Geneva Park, the YMCA center on Lake Couchiching in a complex especially prepared by the Park to enable the company to live and work in a theater community.

1970 TORONTO SUMMER MUSIC FESTIVAL

The Council of the City of Toronto, through the Department of Parks and Recreation, in conjunction with the Toronto Musicians' Association, through a grant from the Trust Fund of the Recording Industries and the Toronto Daily Star, are pleased to announce the following programmes:

PROGRAMME FOR AUGUST 23rd to AUGUST 30th

SUNDAY, AUGUST 23rd

2:30 p.m. High Park — H.M.C.S. York Band — Guest: Remo Marinucci
2:30 p.m. Kew Gardens — The B.H. Clarke Concert Band — Guest: Bozha Grahovic
5:30 p.m. High Park — Organ Recital: Ronnie Padgett
2:00 p.m. Nathan Phillips Square — 411 Squadron R.C.A.F. Band presents a Musical Mirror of Canada

TUESDAY, AUGUST 25th

8:30 p.m. Withrow Park — Square Dancing: Bob Scott & his Orchestra

WEDNESDAY, AUGUST 26th

12:15 p.m. Nathan Phillips Square — Angus MacKinnon Presents "The Road to The Isles"
8:30 p.m. Eglinton Park — Dancing Under The Stars: Eddy Graf

THURSDAY, AUGUST 27th

7:30 p.m. Forest Hill Memorial Park — Jazz Programme: Pat Riccio
8:00 p.m. Nathan Phillips Square — The Johnny Lombardi Show

SUNDAY, AUGUST 30th

2:30 p.m. High Park — The Royal Regiment of Canada Band — Guest: Kathie McBain
2:30 p.m. Kew Gardens — 48th Highlanders Military Band — 48th Highlanders Pipes & Drums Band
5:30 p.m. High Park — Organ Recital: Ronnie Padgett

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| August 21 | Bobby Sherman | $4.00 and $3.50 |
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| August 23 | Italian Festival | $7.00, $6.00, and $5.00 |
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| August 26 | Brenda Lee | $5.00 and $4.00 |
| August 27 | Red Skelton | $6.00, $5.00 and $4.00 |
| August 28, 29, 30, 31 | Circus '70 International | $4.00 Half price for children 12 and under |
| September 1 | Ray Charles / Al Hirt | $5.00 and $4.00 |
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| September 3 | Charley Pride | $5.00 and $4.00 |
| September 4 | 5th Dimension | $6.00, $5.00 and $4.00 |
| September 5 | Drum and Bugle Competition | $4.00 and $3.50 |
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ISAACS, LYLE ABRAHAM. - On August 13th, late of St. John, New Brunswick.

KATZ, JACK. - On August 16th, late of 29 Tavistock Ave.

LINZON, YETTA. - On August 17th, late of 4340 Bathurst St.

MRISELS, ETHEL. - On August 14th, late of 1 Replin Rd.

RUBINSTEIN, RENIA. - On August 16th, late of 23 Robingrove Rd.

SAVELL, CHARLENE. - On August 13th, late of 440 Winona Dr.

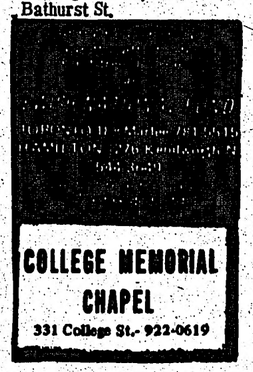
SCHLIFER, MINNIE. - On August 13th, late of 173 Clifton Ave.

STRAUSS, IDA. - On August 16th, late of 2509 Yonge St.

WEITZMAN, SAMUEL. - On August 13th, late of 245 Rusholme Rd.

WORTZMAN, JACOB. - On August 17th, late of 6040 Bathurst St.

WOZNICA, BENJAMIN. - On August 13th, late of 3560 Bathurst St.

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MOUCKLEY, RAY. - On August 7th, late of Montreal.

PHILIPS, ROSALIE IDELSON. - On August 5th, late of Montreal.

RUBIN, ELI. - On August 10th, late of Montreal.

SILVERSTEIN, PAUL. - On August 11th, late of 250 Clarke Avenue.

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# THE FASHION DESIGNERS OF ISRAEL CREATE THEIR OWN SEVENTH AVENUE

The story of Israel's success in the field of fashion is in character with Israel's nationalistic desire to exist on its own.

Fashion allows it to compete in the world markets on even terms with other style-talented countries and Israel has made its mark in the fashion world in a relatively short time. In fact, if sales figures are an index -- Israel is doing just fine, thank you. The colorful, spirited and attention-getting clothes reflect the country's dynamic desire to produce fashions appealing to women throughout the world.

What once might have been for buyers an "emotional experience" -- buying "from that struggling young country" -- has emerged as a full-scale business involvement on the part of non-emotional merchandisers -- those hard-headed ones whose credo is, "If it doesn't sell, you don't go back to buy."

They are far from reluctant to visit the New York showrooms of Israeli firms or to have ATID, Israel's showcase of trade development in all kinds of products -- ready-towear, diamonds, textiles, accessories -- make a "match" for them. That's how ATID, "future" in Hebrew, describes itself: "We are matchmakers" whose shadchan role is to get the foreign retailer and the Israel manufacturer together. ATID's call letters translate to American Trade & Industrial Development with Israel, Inc. Funded by the government of Israel, it maintains offices in the heart of New York's garment district. In forty-eight hours it can put a design sample into the hands of a New York manufacturer -- or vice versa.

Israel's fashion industry began its export with knitwear, which is still a winner. But today its single biggest export is panty-hose. The United States is a big buyer of Israeli fashions. Belgium, West Germany, France and Italy are also major customers.

When Israel Bonds in 1954 began its promotional tie-ups with fashion shows, calling attention to Israeli fabrics, leading couturiers -- Christian Dior, St. Laurent, Givenchy -- were commissioned to make up the designs. By 1965, Israeli designers, both couture and ready-to-wear, had become strong enough in their own design projection to change the character of the Israel Bonds shows into an all-Israeli design effort.

Touring some fifty cities -- this year it will go to sixty -- throughout the United States and Canada, the shows have not only produced more than $100 million in bond sales (admission to a show is by bond purchase) but have also exposed more than 300,000 women to the multi-faceted fashion talent of Israel. Each year, the creations of new designers are added. In many cities the show is the social highlight of the fashion season.

The fashion industry is becoming an important segment of Israel's economy. Last February buyers from all over the world traveled to Tel Aviv for the Sixth Israel Fashion Week. In the past six years they have been impressed by the vast improvement in originality of design, quality of production and stepped-up methods of distribution. In its first nineteen years, Israel's budding fashion industry produced sales of about $24 million. For the last three years -- 1967-69 -- sales jumped to $60 million and such fashion-conscious stores as Henri Bendel, Bonwit Teller, Lord & Taylor, Hecht's, Woodward & Lothrop, B. Altman, The May Co.; Carson Pirie & Scott, Stix, Baer & Fuller, Marshall Field and Bamberger's -- to mention just a few -- are featuring Israeli-styled clothes. Many stores hold Israeli fashion fairs and utilize the most talented photographers and sketch artists to advertise their merchandise. Some leading stores have special boutiques for Israeli fashions. American resident buying offices in Tel Aviv represent such retailing giants as Allied Store, AMC, Frederick Atkins, Gimbel's and Macy's. A German retail chain also has a resident buying office in Israel.

What makes Israel's fashions popular? They represent a cross-section of multi-talented people, many of whom brought to Israel their business acumen and skills from such diverse countries and cultures as Morocco, Hungary, Yemen, Austria, Czechoslovakia and Romania. At the same time, Seventh Avenue, along with many non-Jewish fashion people, volunteered their expertise to the new Israel industry. The investment of foreign capital also has been a big help toward development of a rising export trade.

Many New York designers and manufacturers were generous in offering their know-how. Israeli designers were advised to tone down a lot of the ethnic overtones of embroideries and such, and to "hold out for quality". Famed designer Pauline Trigere urged Israeli designers to develop "softer, less scratchy fabrics" for a tourist trade anxious to buy and take home "something different".

"Make something I can't get anyplace else," Miss Trigere told fashion people on her visits to Israel. "Don't give up the pure shapes that abound in your part of the world. Keep the caftan mood, but modernize it with up-to-the-minute fabrics and embroideries, if necessary."

Working with Ruth Dayan, wife of the Defense Minister and a founder of Maskit, the handicrafts firm whose fashion specialty has been traditional dress of Jewish communities in Israel and throughout the world, Miss Trigere had creative-minded Israel designers stress brilliant, glowing colors to which American women, in particular, are attracted.

"Israel has a rich cultural heritage that can be applied to many fashions," Miss Trigere says. "But the artsy-craftsy, loving-hands-at-home look is out. It doesn't satisfy a fashion-sophisticated audience."

When U.S. fashion industry "volunteers" take on an assignment in Israel they evaluate the lines from an American point of view. This means, says one department store president, an assessment on whether they are saleable and, if not, what it would take to make them saleable -- an investment, a loan, a partner.

All of which is making Israeli fashions big business. Two decades ago, Israel first caught the fashion wrld's attention with its knitwear. The embroideries, work with leather and creative use of inspirational Middle East themes was known, for many years, as the hallmark of Israel's fashion wares. But today there is no quick way to spot an Israeli fashion. It has the same snap, zip and zing that marks a fashion from New York, London, Paris or Rome.

Israel's fashion leaders span a wide spectrum, both in background and style. There is twenty-six-year-old Gideon Oberson, born in Italy, whose talent is expressed both in high-fashion creativity and in ready-to-wear. Pnina Shallon is a leading exponent of handknits, using everything from straw to ribbon to wool. Linda Abraham, an emigre from Dallas, marries Occident with Orient in doing her designing "thing". Lilli Malchi, who fled Austria in the 1930s, is the designing member of a team of four sisters who run Aled, one of Israel's largest exporters of knit fashions. Leslie S. Fulop employs some four hundred workmen in his Beged-Or factory -- located, incidentally, in a religious kibbutz -- which produces leather coats and pant suits that are popular with the jet set.

Mini, midi or maxi; Pants, gaucho skirts, ponchos, tunics and pants, shoes and boots, handbags, furs, diamonds, leather suits -- you name the fashion nd Israel is producing it. It has even had its effect on Israel's life styles. "When I was a young girl," says Mrs. Yitzhak Rabin, wife of the Israeli ambassador in Washington, "dressing up was a crime -- almost against the national interest. Now, even with the war worries, interest in fashion is very much a part of everyday living for the Israeli woman. And our young people are as 'with it' as youth any place."

To make her point, Mrs. Rabin quoted from a back-home letter written by a friend:

"Things continue normally in Israel. We are lengthening our hems."

# BULLETINS

NEW AMBASSADOR

Paris, (JCNS). - Mr. Asher Ben-Natan, the former Israeli Ambassador to West Germany, is to succeed Mr. Walter Eytan as Ambassador to France, it was announced here. Mr. Eytan, who served for more than six years here, will return soon to Israel.

●

RUSSIANS ANTISEMITIC, SAYS CBS MAN

New Yor, (JCNS). - Mr. William Cole, the Columbia Broadcasting System correspondent recently ousted by Moscow, said in an interview here last week that the Kremlin's anti-Israel, anti - Zionist propaganda campaign was "so tough that many Russian-Jewish leaders say it is not anti-Zionist but outright antisemitic".

The interview included an emigration plea by Josef Kazakov, who told Mr. Cole that he and his family regarded Israel "as our home".

●

MONUMENTAL WORK ON POLISH JEWISH MUSIC

London, (JCNS). - In their determination to depict Jewry as evil, the Nazis left not a single field uncovered. And in 1941, on the orders of the Propaganda Ministry of Goebbels, a "Lexicon of Jews in Music" was issued.

One copy was kept in the Polish archives and was shown after the war to Mr. Yisacher Fater, who spent all his adult life (in Poland, Brazil, and since 1962, in Israel) as a teacher of music an a choir master.

It spurred him on to a real study which lasted over two decades and has now culminated in the publication in Yiddish, of a monumental volume entitled "Jewish Music in Poland between the two World Wars". It was published in Israel by the World Union of Polish Jews.

Mr. Fater has been in London to popularize the work which contains 24 monographs on the pillars of Jewish music in Poland as well as biographical sketches of 420 other Polish-Jewish musicians.

●

WEST GERMAN SUPREME COURT CONFIRMS TREBLINKA SENTENCES

Karlsruhe, (JCNS). - The West German Supreme Court in Karlsruhe has confirmed the sentences passed on the nine former SS men on the staff of the Nazi concentration camp of Treblinka by a Duesseldorf court on September 3, 1965, and the acquittal of the tenth.

The nine convicted men were found guilty of murder and complicity in murder and sentenced to terms of hard labor. One of them, Franz Rum, had died in the meantime and Kurt Franz, the deputy commandant at Treblinka, had been given a life sentence. So had Arthur Matthes, August Miete and Willi Mentz.

Gustav Muenzberger had received 12 years, Otto Stadie 7, Franz Suchomel 6 and Erwin Lambert 4.

700,000 JEWS MURDERED

The Supreme Court declared that there was no doubt whatever that at least 700,000 Jews had been murdered at Treblinka, and that all the accused had participated in mass murder and individual murder.

All of them had done so because they had either enjoyed their role as masters over the lives and deaths of the camp prisoners or considered it part of their duty and loyalty towards the Nazi regime.

None, the court added, had acted under personal duress, since they had not been forced to participate in the extermination of Jews.

●

"ISRAEL IS BEING LED INTO A TRAP", BEGIN WARNS KNESSET

Tel Aviv, (JCNS). - Despite her mounting suspicions of Arab intentions, Israel has chosen to continue along the political path to a settlement.

At the same time go dire warnings by Menachem Begin the Gahal leader and ex-Cabinet Minister, that Israel was being led into a trap which would leave her exposed to new and terrible Arab attacks on the ground and from the air. He was addressing the Knesset in his first speech as leader of the Opposition.

NEW BORDERS

Israel's Prime Minister, Mrs. Golda Meir, told the Knesset that central in Israel's approach to the coming negotiations was the principle that new borders had to be drawn. Israel remained opposed to the view that the armistice lines as they existed on the eve of the Six-Day War were identical with the recognized and secure borders of the future.

At the same time, Mrs. Meir stressed that Israel's views were not in the nature of prior conditions for the holding of talks, thus resolving a dispute which had blown up over the failure of the UN Secretary-General, U Thant, publicly to acknowledge Israel's reservations.

Israel had responded to the US peace initiative by agreeing unconditionally to talks based on the Security Council resolution of November 1967, but reserved the right to present her own interpretation of the meaning of that resolution, Mrs. Meir explained.

●

2,000 FRENCH JEWS EMIGRATE TO ISRAEL

Haifa, (JCNS). - A record number of 33 passenger ships called here during August, bringing several thousand tourists, immigrants and Israelis returning from visits abroad.

Among 178 immigrants who arrived last week in two ships were Mr. Julien Zenouda, the 35-year-old chairman of Tnuat Aliyah in France with his wife and three daughters.

He said that some 2,000 members of his movement would emigrate to Israel during 1970 and 7,000 heads of families were registered to do so within the next three years.

All were aged below 45 years and they included doctors, engineers and other professional people. Many would bring capital, while the rest would need Jewish Agency aid.

It was hard for Jewish graduates to advance in Government service because there was some antisemitism in France. But this was not the motive for the increased interest in emigration.

"Since the Six-Day War", Mr. Zenouda declared, "the Jews of France, and especially the younger ones, have woken up and realized that their place is in Israel."

Many of the 1,000 tourists who arrived last week were young students of both sexes who have come to spend their summer holidays in Israel, touring and working in kibbutzim.

●

MOSCOW FINDS MR. CHERCHES

London, (JCNS). - Scratching the bottom of its propaganda barrel for some more anti-Zionist material, the Soviet Government newspaper, Izvestia, has come up again with the story of Abram Lazarevich Cherches, the JCNS Correspondent on East European Affairs reports.

Izvestia readers already know about Mr. Cherches. At the height of the anti-Zionist campaign in March, the newspaper published the decision of the Supreme Soviet of the USSR to restore Mr. Cherches' Soviet citizenship.

Mr. Cherches, a native of Odessa, had apparently experienced such "misery" in Israel, to which he had emigrated, that he petitioned the Soviet authorities to allow him to return.

The latest instalment in Izvestia brings out previously unpublished facts about Mr. Cherches' family: his wife has refused to return with him to the Soviet Union, preferring the "horrors" of Israel, and he himself was a much-honored Soviet engineer before his retirement his son being a "Merited Sportsman of the USSR", the highest achievement in Soviet sport.

While making much of the discontent felt by Mr. Cherches in Israel, Izvestia does not explain why a man of his standing in Soviet society should have felt attracted to Israel in the first place.

●

TESTING NASSER'S PEACEFUL INTENT

Tel Aviv, (JCNS). - Mr. Abba Eban the Israeli Foreign Minister, said that Israel accepted the United States Middle East peace proposals to test whether President Nasser really wanted peace.

"If there is a crack through which it can be ascertained that Egypt wants peace, we must put it to the test", Mr. Eban said.

PEACE NEEDED BADLY

Mr. Allon added: "Peace is needed badly by all parties concerned. It will serve Egypt and the other Arab States as well as Israel, and Egypt probably has more to gain from it than anyone else.

Mr. Moshe Dayan, the Defense Minister, said on television: "Our agreement (to the ceasefire) was given in the hope that it will not be followed by hostilities but by peace".

Mr. Dayan told his interviewer that President Nasser must have reached the conclusion he could not achieve his aims by military means.

"I assume he believes he might achieve better results through negotiations".

The Defense Minister noted that Israel did make concessions in response to the American peace initiative. But he added: "We come to the negotiations without prior conditions. . .I believe in compromises. . .we and the Arabs should discuss the issue and listen to each other".

●

TOYS FOR AVIVIM CHILDREN

Haifa, (JCNS). - A 6lb. parcel of toys, records and chocolates has arrived at Kibbutz Far Am from the Soviet Union for the children of the Israeli village of Avivim near the Lebanese border. Nine village children were killed in May when their school bus was ambushed by terrorists.


● *We didn't let you know that Mrs. Feffer moved from Pitt Avenue to Ritz Boulevard. Nor did we print that Mrs. Saltz is vacationing in Jamaica*

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*Israeli scene*

Report by BARUCH BER

# A BUILDING BOOM AND STABLE PRICES

Wherever you go in Israel new buildings are going up. In these circumstances one would expect building and building land prices to take a sharp upward trend.

Prices did increase for a while and building costs still do. Yet in the last six months property values have remained fairly stable.

The reasons for this curious development lie in the general economic situation. Builders are less than sure that the boom will continue. The physical need for more immigrant housing and for military construction is still there and at present there seems to be no lack of private purchasing power for new dwellings.

None the less, the strain on the budget is so great and the foreign currency reserves so low that everybody is expecting some Government action to pare demand. Builders, therefore, only buy sufficient land for immediate development. This hand-to-mouth policy has kept property prices from rocketing.

Prices have of course increased. They are now on average some 20 per cent higher than at the crest of the last building boom in 1964-65. The basic difference is that real estate is no longer a speculators' market.

Very few people buy land in order to develop it later. Large building projects - as distinct from the odd apartment house or so - are in most cases developed for new immigrants, for young couples or low income groups. For all these Government help is available in the form of land grants, development loans and cheap mortgages, and prices are controlled. Private initiative is shy of financing at today's very high interest rates, developments at an unknown future date.

If there is very little investment in property by professionals, there is a slight movement of private individuals who turn cash savings into land holdings as a hedge against loss of value. Their number is not large. It cannot be large when the marginal rate of taxes and compulsory loans is 83 per cent above a taxable yearly income of $10,000 or more if the income originates in a limited company.

Still, it is remarkable that after the debacle of 1966-67, when so many people lost so much money on land speculation, faith in land as a safe investment is slowly returning.

While the outlook of many builders is dim, the present market is quite satisfactory. During 1969 apartment prices went up by 30 per cent.

Jerusalem has had a large share in this boom. Because of its particular attraction, the scarcity of usable plots in the pre-1967 areas and the legal difficulties of land purchase in the new ones, both property and building prices have increased in Jerusalem much more than elsewhere.

This price differential between the capital and the rest of the country is likely to continue for some years. With the maturation of Government plans to double the city's population, it may even increase.

Building starts for private dwelling (excluding immigrants' housing) for the first quarter of 1970 show a slight fall against 1969. If monetary demand does not fall, there will be a housing shortage, and a consequent increase in prices, in about a year's time.

As to trends in demand, "luxury housing", i.e. flats of more than four rooms occupying 1,000 sq. ft. or more, are already less in demand. Such flats cost between $40-55,000 in Tel Aviv (prices in Jerusalem are some 20 per cent higher and in Haifa some 10 per cent lower) and are becoming difficult to sell.

Prices of more modest flats may cost about 50 per cent less per room nd demand for them is still spruce. They can be sold faster than they are built.

The market for dwellings consists of several categories. New immigrants and the low income groups have houses built for them by the Ministry of Housing. Those who prefer to buy flats on the open market receive Government mortgages at preferential rates.

The ordinary buyer is hard put to find a mortgage. As one-year deposits can earn 13 per cent from the banks and as there is insecurity about the value of the currency, very little money is channelled into the regular mortgage market. If any such mortgages are available, the rate is 14 per cent and more.

Beyond building for defence purposes, for new immigrants (including public buildings necessary in the new developments) and for private dwellings, hardly any other building is going on. Labor being so scarce, you need a special licence to build anything not in the above categories - and you do not get the licence. Office building is therefore at a standstill.

The building boom of 1964-65 and the subsequent recession left the country with considerable empty office space, which is only now filling up. In one of the central office buildings in Tel Aviv offices are still available from the last building boom. If the economic situation deteriorates, demand for office space will be slack. If things keep going at the present level, a shortage is to be expected by the beginning of 1971.

HUMAN RELATIONS

# father problem

DR. ROSE N. FRANZBLAU

QUESTION: My father, 59, has fallen into a state of anxiety and depression.

After working in a Civil Service job for 37 years, he retired at 57. He held a second job, too, and for many years worked 14 hours daily. He will be eligible for retirement from his second job at 62. He worked hard to give his family luxuries, but now feels he has accomplished nothing, and is anxious about the future.

My mother also worked for the last 15 years. My parents will have a fairly good income upon retirement.

My father has one brother who is very successful.

I am 35, married, with 3 children. My children love my parents, but my father is withdrawing more and more from them.

My mother was always the dominant force and made all the decisions. My father never had time to develop outside interests. Now he does nothing with his spare time. My mother in her frustration alternately storms at him, and leaves the house.

ANSWER: People do not necessarily feel more secure or worthy, as the years go on. They may have done a very good job of raising a family and keeping their marriage going. But, somehow, if this did not fulfill some frustrated dreams, they may never have overcome their basic feelings of inferiority.

With no daily schedule and no specific duties and responsibilities, he feels like a useless wanderer on the face of the earth. Like the woman, the man staying home full-time may start speculating afresh about his sex life, and what will happen now that he cannot plead lack of time, or fatigue, as a reason for not initiating the fore-play that leads to this expression of love. As long as he worked so long and hard to give the family everything he could, the sexual inactivity did not make him question his potency. But now he begins to worry how well he will do. It is, in a way, like taking a test after many years away from school, without a refresher course to prepare for it.

Your father undoubtedly felt that his wife dominated the scene, and in making all the decisions, took away his male prerogative. His only status being that of the supporter of the family, he is naturally concerned about how he will be treated once he quits working altogether. When your mother storms at him or leaves the house in anger, his worst fears come to pass.

What still bothers him most is that he couldn't put up a fight for himself and express his anger and annoyance. Fearing reprisals he turns this hostility, felt for others, upon himself, causing the depression.

The difficulties and problems that they face can certainly be overcome with help from an expert. This could also clear up your father's depression. If your mother got some help for herself, too, your father would not resent the suggestion or see in it a diagnosis of mental illness. To your father it could be a sign of love, and proof of your mother's wish to make their life together a longer and happier one.

When your father takes over the position as the man of the house, which he basically wants to do and which therapy will help him to attain, then he will want to participate more and more in life, and not feel pushed to withdraw from it.

# EASY DOES IT

by Ruthie

There were times when Mama used to *zifts* (sigh) and say,

"*'Siz shverr tsu zein a Yid!* (It's hard to be a Jew).

But that remark was made just to get, maybe, something out of her system. No matter what the obstacle was, she clung to the ways of her mother and mother's mother—with pleasure.

I remember, for instance, how she went about her preparations for making *gefillte* (stuffed) fish. Thursday morning would find her bright and early at the fish store, critically examining the live fish bouncing in the tubful of water. Whichever had more spunk and looked fattest she selected.

The poor thing would be fished out in a huge net and immediately beheaded. The first few times Mama fainted at the sight. But then she got used to it.

Like someone bringing back a trophy from the war, she carried her prize home. Then came the fun. Ugh! I could never imagine how she could stand it—splitting the side, cleaning it, scraping off the scales, skinning it, then chopping it. I was interested only in the result: a ball of fish that was *tahm genayden* (taste of heaven).

I swore I'd never eat a piece of fish if I had to go through that routine. Thank goodness, though, times have changed. Now it's not so hard to be a Jew.

First of all, today where can you find a fish store with a display of live fish? In fact, who says you have to make *gefillte* fish like that anymore? I use the phone. I ask for so much and so much mixed fish, have it minced and sent home. The preliminaries are taken care of. From then on it's a ball.

* * *

How about the butcher? The first years of Mama's married life, she brought home chickens unplucked. As a chicken flicker, she excelled. But then she became a lady. For ten cents the fowl was plucked at the butcher's.

I go even further. My butcher *koshers* it for me, and the rest becomes automatic.

* * *

I wish some of my ancestors could see our dinner table. If they were pious, they'd look askance.

"What, in an orthodox home, butter and meat on the table!"

But they never heard of *parava* (neutral: for dairy and meat) margarine!

Personally, I can't stand the sight of it. Our traditional customs are embedded too strongly in my blood. But my kids like hot corn buried under gobs of butter. So what better solution than to serve it with margarine as a side dish to meat? It's permissible and everybody's happy.

* * *

Now it's *parava* milk. It makes me gag. But for those who like it—fine.

I amend Mama's expression. "It's *good* to be an orthodox Jew. *Vus faylt unts* (what's missing?)"

(Copyright North American Press, 1970)

## THE BOY WHO LOVED PARIS

Paris, (JCNS). - The French public have been fascinated by the story of a 14-year-old emigrant Jewish boy who so longed to return to Paris that he travelled all the way by air from Australia without a ticket and with only five Australian cents in his pocket. Charles Torjman told the story of how he did this on French television and the French newspapers also gave him wide publicity.

According to his story, he emigrated to Australia with his parents a year ago after living in France for six years, but he wanted to return because he was unhappy and his father, an interpreter, was unemployed. Later, Charles told the JCNS correspondent here that his father, a French national born in Egypt, settled in Israel after her independence. There he married his mother who came to Israel from Morocco. Charles and four brothers and sisters were born in Israel.

## PIONEER WOMEN

Pioneer Women around the world are active during the summer months to raise money for "Operation Recreation". This is a program to provide vacations for 5,000 children from border settlements far from the tension and danger of their border homes.

Lily Chapman and Sonia Pollack of Toronto's Avoda Club Pioneer Women held a tea at the home of Lily Chapman to raise funds for this project. Publicity Chairman is Mrs. H. Margolis.

## Recipe for the week

Since ice cream, cold custards and molded puddings are so prominent in the summer menu scheme, so are the sauces important that turn these basic desserts into fare for guests.

### BRANDY OR RUM SAUCE

1 cup hot water
1/3 cup sugar
1/2 teaspoon cornstarch
1/8 teaspoon salt
2 tablespoons butter
2 tablespoons brandy or rum

Add hot water slowly to combined sugar, cornstarch and salt, in a saucepan. Cook stirring until clear and thick. Remove from heat and add brandy or rum. Cool or serve warm, as wished. About 1 cup.

### PINE-MINT SAUCE

No. 2 can crushed pineapple
1 cup sugar
1/2 teaspoon mint extract or few drops oil of peppermint

Add sugar to contents of can of pineapple. Cook 5 to 10 minutes, or until slightly thickened, stirring occasionally. Remove from heat; stir in extract. Cool. Serve over vanilla ice cream. Makes 3 cups sauce.


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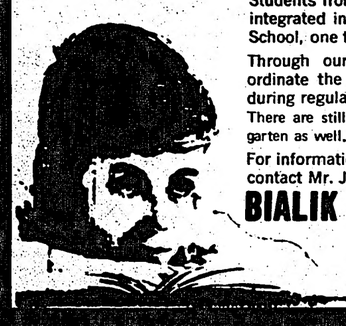

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# JEWISH DEFENSE LEAGUE PHILOSOPHY

(cont. from page 4)

believable antisemitism," said Fran. My brother was mugged repeatedly and when he almost lost an eye, I decided I should fight antisemitism.

"That's why I joined the JDL," she said with emphasis.

Fran is typical of the organization's 8,000 members nationally, whose goad and exemplar from the start has been Rabbi Kahane, 37, an intense, dark-eyed man who is looked upon with total devotion by JDL members and with distaste or hate by the league's numerous detractors -- a category that includes many blacks, rabbis, Arabs, Communists, and established Jewish organizations.

Kahane's command post is a cluttered office at JDL headquarters, 156 Fifth Ave., where he frantically attempts to catch up on administrative work while planning the next demo.

In person, Kahan looks far from a firebrand. His lean, neat appearance and placid features would seem more at home on the 5:02 to Larchmont than in a punch-up in a Russian business office.

"You can be sure that neither I nor anyone else here are madmen," Kahane insisted.

"However, if people want to think of us as goons, I guess that's okay. Maybe that will help destroy the stereotype of Jews as patsies."

Strong words from a rabbi? Meir Kahane has come a long way from that day two years ago when, as editor of the Jewish Press, an English-language Jewish weekly, he decided to found the JDL.

"I had noticed a growing number of letters telling of incidents of antisemitism," he said, running his fingers through his dark hair specked with gray. "And I saw that most Jews and most Jewish groups would not help the victims."

"Then I heard that John Hatchett, a professed antisemite had become director of the Afro-American Student Center at NYU. I knew then I had to take my stand."

He gave up his rabbinate in Rochdale, Queens, to proselytize, and had little difficulty in gaining disciples.

JDL members range from middle-aged victims of Nazi concentration camps to aple-cheeked youths who wear yarmulkes and jeans. They pay $18 a year in dues and they are motivated generally by orders from the JDL Fifth Ave. offices which feature signs like "Community Control Is Racist Control."

Kahane waved $10 and $15 checks, which he said were contributions from JDL admirers. "Though no group can claim to speak for the Jews," he commented, "I think we certainly can speak for the grass-roots Jew."

The JDL attempts to speak for grass-roots Jews in two spheres: domestic and international.

Domestically the JDL tackles crime and extremism.

"We've got to put an end to the causes of Jewish fear in some neighborhoods," said Kahane. "There are areas in this city where Jews are forced to offer their evening prayers in the afternoon rather than go to a synagogue at night.

"Just check the records," Kahane said. "You'll find more crime committed against merchants in a Jewish neighborhood than in a non-Jewish one.

This is why the JDL began its dusk-to-dawn foot and car patrols in ghetto areas, he said. The patrols are armed with baseball bats and chains, and, Kahane is proud to say, have made many citizens' arrests.

Fighting those whom Kahane refers to as "the extremists," the JDL publicizes what it considers antisemitic material, whether it be the product of the Panthers or the American Nazi Party.

Kahane terms "absurd" the frequent charge that his group is anti-black.

"But we hate Nazism," he says, his mouth drawn tight, "whether it comes from a person with white skin or one with black.

"We're trying to tell the suburban Jew, 'Look what's happening in Crown Heights. One day it will be happening to you'."

The international thrust of the JDL is aimed at Arabs and at the Soviet Union for its alleged mistreatment of Soviet Jews.

"We're obsessed by the Soviet Jewish question," Kahane noted. He spoke of reports from the Jewish Soviet underground hailing the JDL's chastisement of Soviet organizations in New York.

"No Soviet installation or personnel in the United States will be safe," he vowed, "unless Jews are allowed the freedom to leave Russia."

Though Kahane wants the league unpolitical, he admits it opposed the reelection bid of Mayor Lindsay, denouncing him as New York's "worst mistake."

Kahane dismisses the mayor's vaunted ability to keep things cool: "A merchant could keep things cool too -- by letting criminals take all his wares without a fight."

He's pessimistic about the future. "The outrages of the radical left are bound to lead to repression from the right. We Jews are always in the middle and the first to be blamed."

The older and better-established Jewish groups reject Kahane's views and leadership. The Anti-Defamation League of B'nai B'rith terms Kahane's group "self-appointed vigilantes whose protection the Jewish community does not need or want."

Kahane thinks otherwise: "Frankly, I think they (the Jewish establishment) are not being Jewish," he said. "For to be Jewish is to feel the pain of another Jew.

"Only the JDL feels that pain."


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